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The Blue Ridge Voice

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TENTATIVE SCHEDULE OF CONFERENCES FOR 1926

Student Y. W. C. A., June 4 to 13.

Student Y. M. C. A., June 15 to 24.

Missionary Education Conference, June 25 to July 4.

Community Conference of Y. W. C. A., July 6 to 15.

Industrial Conference, July 16 to 18.

City Y. M. C. A., July 19 to August 2.

Opening of Lee School for Boys, September 8, 1926.

Summer Quarter of Southern College of Y. M. C. A.,
June 10 to August 31.

Scy Camp, June 25 to August 20.



THE BLUE RIDGE VOICE

VOLUME VII

NASHVILLE, TENN., OCTOBER, 1925

NUMBER I

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J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor H. W. SANDERS, Assistant Manager

Blue Ridge, 1925

By ROBERT B. ELEAZER

ONE of the best seasons in the history of Blue Ridge—easily the best since the war—came to an end officially at noon, September 1, 1925, after three busy months, during which the beautiful grounds and spacious buildings were crowded with guests keenly alive to the rare opportunities of the time and place. Eleven conferences were held, ranging in attendance from 100 to 600 each, and stretching from June 5 to August 28, with scarcely a day's intermission. The total attendance numbered about 4,300, drawn from all parts of the South, and from many states North and East. The Y. W. C. A. Student Conference opened the season, June 5-14, and was followed in order by the Y. M. C. A. Student Conference, June 16-25; Missionary Education Movement, June 26-July 5; Y. W. C. A. Community Conference, July 7-16; Y. M. C. A. Southern Summer School, July 17-31; Y. M. C. A. Directors' Conference, July 17-22; Industrial Conference, July 31-August 2; Travelers' Aid, August 3-8; North Carolina Christian Endeavor Conference, August 7-9; Social Service Summer School, August 3-28.

PROGRAMS OF HIGH ORDER

The programs put on by the several conferences were of a very high order, presenting many of America's ablest speakers and leaders, each an authority

in his own field. Among them one might mention Dr. Robert E. Speer, Bishop F. J. McConnell, Fletcher S. Brockman, Kirby Page, George Irving, Hon. P. Whitwell Wilson, Dr. Charles R. Erdman, Dr. W. L. Poteat, Dr. S. C. Mitchell, Charles R. Towson, Dr. R. N. Merrill, Dr. H. N. Snyder, W. W. Alexander, Dr. Warren H. Wilson, E. S. Cowdrick, and many others.

REAL RELIGIOUS EDUCATION

Inspiring platform addresses, however, were but one feature of the various programs. Study classes, discussion groups and open forums made everyday demands upon the thought and expression of the delegates themselves, thus completing the cycle of sound pedagogical method. Blue Ridge is no place for mere speech fests, of however high an order. It aspires to be a center of real education, religious and social, honestly facing the facts, stimulating inquiry and discussion, inspiring high ideals, and training men and women for effective living. That it measures well up to these goals, no one who went through the season of 1925 at Blue Ridge can doubt.

SCY CAMP

Two other important agencies connected with Blue Ridge must not be overlooked—Scy Camp for boys and the summer quarter of Southern Col-



lege of Y. M. C. A. The camp, a recent innovation just getting under way, is in every respect worthy of Blue Ridge—splendid physical equipment, ideal surroundings, trained and specialized leadership, and well-rounded program with the emphasis on Christian character. Thirty fine, upstanding boys from the South's best families enjoyed to the full the eight weeks of the camp program, June 26-August 21, and profited by it in equal degree. The emphasis laid on woodcraft, camp craft, nature study and athletics and the rare natural environment of the camp make a combination no boy can resist. Honest study and wholesome religious training complete the circle.

BIG ENROLLMENT IN SOUTHERN COLLEGE

The summer quarter of Southern College of Y. M. C. A., which is held each year at Blue Ridge, had an enrollment of 130, the largest in its history. The student body included graduates of 27 colleges and universities. At the end of the term three degrees were conferred, Glenn Gentry receiving the degree of Doctor of Physical Education, Ernest Ackley that of Master of Arts, and J. B. Murray

that of Bachelor of Arts. The three graduates go respectively to Y. M. C. A. work in Birmingham, Norfolk and Baltimore.

THE HEART OF BLUE RIDGE

It is enough to say that the big Blue Ridge staff was true to the standards and traditions of previous years. The heads of departments were for the most part unchanged. Among the "P. W. B's." and "P. W. G's.," however, there were many new faces, but behind them all the same spirit of joyous service that has ever characterized Blue Ridge. Composed of more than a hundred young men and women—the pick of fifty Southern colleges—the Blue Ridge working staff is always one of the chief joys of the place, glorifying service and embodying the ideals of Christian democracy in a degree rarely seen.

A fine new, two-story gymnasium, commodious and thoroughly equipped, was opened at the beginning of the season, and added greatly to the effectiveness of the physical training program, of which the training of recreational leaders for the South is a notable part. The new lake also was a very popular feature.

Has Jesus Come to His Rightful Place in the World?*

ROBERT E. SPEER, New York City



HE question which is, or which ought to be, of more interest to us than any other is the question, "How far has Jesus Christ come to His rightful place in the life and thought of the world, and what more can we do to bring Him to that place?" There are, of course, antecedent questions. What is Christ's rightful place in the life and thought of the world? What claim did He actually make for Himself? Has the claim which His disciples, earlier or later, made in His behalf, been in excess of His own claims? Historical and Biblical criticism have been busy with these antecedent questions for one hundred years. A great many Christians have been disturbed lest the results of this criticism might be hurtful to our

Christian faith. But Christians ought to be the last people in the world to be afraid of truth. If we have believed anything that is not true, or if there is truth that we have not yet believed, we should be the first people in the world to desire to be shown. And, as a matter of fact, the results of all this criticism have not been hurtful. The origins of Christianity have been searched as no other period in history. Criticism has been relentlessly turned on the person of Christ as it has been turned on no other personality who has ever lived, and we are left with a clearer and a surer faith in consequence. The figure of Jesus Christ as He is presented in the gospels stands out more clear and authentic now than ever before, and we common men just settle back on the judgment that Professor Harnack expressed in his address on "Christianity and History"

*Stenographic report of an address given at the Student Y. M. C. A. Conference, June 21, 1925, Blue Ridge, N. C.



when, summing up the result of all this criticism, he concluded, "Let the plain man go on reading his gospels just as he has always read them, for in the end the critic cannot read them otherwise." So without evading anything one comes back to that first question, "How far has Jesus come to His rightful place in the life and the thought of the world today?"

Now, it is not going to help us a bit to deceive ourselves in answering this question. We are not going to strengthen our faith or advance it by blinking any of the actual facts regarding the world's life today. What we want to do is to see the facts just as honestly and as clearly as we can, and with the most conscientious effort to avoid any self-deception. What answer would be given today to our Lord if He should ask of us the same question that He asked of His disciples at Caesarea Philippi, "Who do men say that I am?" Well, I think the evidence would justify our answering first of all that Jesus Christ is nearer to being accepted as the ultimate moral judgment of the world now than He has ever been in human history. That is certainly true of those areas of life and thought where Jesus Christ has been most a stranger. I don't think many people have had better opportunities than I have had the last ten years to travel abroad over the world and to watch the ways in which the thoughts of men are shifting in this regard. The most interesting thing about the thought of the world today is to see this recognition of Jesus Christ as occupying the place of moral supremacy in the thinking of practically all of the non-Christian world.

I came across the Mohammedan world again only three years ago and there where you would think you would, last of all, find Jesus Christ brought into this place, one sees Him unconsciously coming into it among the lowly and among the great. I was reminded this morning as I found their names on a fly leaf in my pocket Testament, of a conversation that I had with two Mohammedan ecclesiastics in a little village in Northern Persia one afternoon about their faith and ours. It was just as friendly as any conversation could be, and when at last we had passed beyond the secondary things and came to the central I asked if they would mind telling us what their judgments were regarding the

personalities of Mohammed and Jesus Christ, and one said, "Well, if you had asked us that question a few years ago, we would have told you that Jesus Christ was inferior, but if you ask us that question today, we will say that we deem them to be of equal character." Some years from today, if I should go back and ask those two honest men again, they would have Christ in the first place; for the thought of the Mohammedan world, unaware to itself, is slowly pushing Him there. One of the most interesting books of recent times is the new edition that has appeared of an old book entitled, "The Spirit of Islam." It was written by a Mohammedan barrister in London, a man of high English education, a man who is as much a master of the English language as any of us, and in this book he is trying to make the most persuasive statement of Mohammedanism. Without his knowing it, the result of his book is the exaltation of Jesus Christ into the supreme place; for what he tries to do is to justify Mohammed from all of the criticisms of his character when compared with Jesus Christ and to justify Mohammedanism in all of its moral and social ideals in comparison with Christianity. When you lay the book down you realize that here was a man who, without meaning to do so, is conceding that Jesus Christ is the last moral word and that everything must stand or fall as it can stand or fall in front of Him.

And if you turn from Mohammedanism to Hinduism, the change that is taking place is perhaps more significant still. I was in India at the time of the greatest exaltation of the nationalist movement, when Mr. Gandhi was perhaps the most powerful personality in the world, perhaps lifted to a position of greater power than any man has ever had in the thoughts of men in modern time, and the interesting thing was to see what judgment was set up as the final standard of judgment. The newspapers seemed to think that all they needed to set forth as a condemnation of British rule was that it was not Christian, that Englishmen had not behaved as the followers of Jesus Christ ought to behave. And a friend of mine in the Punjab told me later of a journey he had made with a Hindu lawyer. In their railway compartment they were talking together about conditions in India and my



friend was speaking about the pitiful way in which many Indian lawyers acted, and he asked this Hindu lawyer whether he was accustomed to behaving as these other lawyers were doing. "Why, no," he said, "I wouldn't think of doing things like those. To do things like those would be to behave in an unchristian way." He was an orthodox Hindu, who nevertheless, when he wanted to set up the highest standard of moral character turned to the person and mind of Christ.

I read the other day part of a letter from one of the missionaries in Southern India. He was telling of a meeting that had been held of leading clubs in the Madras Presidency in the city of Madras. It was made up almost entirely of lawyers or university graduates. They had a Hindu juggler and jester come in to furnish their entertainment, and after he had gone through some of his tricks he began to talk in monologue, jesting about the moral delinquencies of the Hindu gods, and this club of lawyers went off into peals of laughter over one and another of the escapades of their gods. Then the jester stopped and began to speak in the same way about Jesus Christ. Instantly the room fell into silence. Not catching the significance of it, the man said some irreverent words about Christ, when the whole room began to hiss at him. Still not understanding, he went further, whereupon that room full of orthodox lawyers rose up and threw the man out of the hall. They were ready to listen to what was said in disrespect of their Hindu gods, but regarding Jesus Christ there must be nothing irreverent or unclean.

I am not so sure of what one must say about our own life here at home. You seldom see our newspapers appealing to the authority of Christ as settling anything in the political or social issues of our day. One can find Christ perhaps more on the editorial pages of the papers of India than you can find Him in our papers here. I don't remember to have heard Him often appealed to in our political life, only once recently in the United States senate, and then by one of the ablest men in the senate when he, repudiating the authority of Christ, declared that if the Saviour of the world Himself were to come back and advocate a league of nations today, he, for his part, would not follow Him. I wonder what you

would say yourself of our own land as you look out over its thought now in answer to the question, "Is Jesus Christ today the final moral authority, commonly accepted in the thinking and living of our people in the United States?" Well, I don't know whether He is, but I know one thing, that the years are coming when He is to be. There are some here this morning who were at the Student Volunteer Conference in Indianapolis a year ago last Christmas, and you remember the afternoon meetings when we broke up into sixty or sixty-five groups of one hundred students each, with student leadership, none of the older leaders being asked to take part in these afternoon meetings. And the students themselves discussed the topics of their own choice—the questions of war, of race relationships, of the economic and industrial problems of our time, and the question of the rights of the stronger nations to impose their religious convictions on the peoples of the weaker races. I went around to as many of those afternoon meetings as possible and I remember at the end, when I came out of one of them with one of the most thoughtful young college professors of our country, he said, "This is the most terrible indictment of American education that I ever saw. I am going back discouraged if this is the best that we can do." What he had in mind was the ignorance of facts, the crudeness of reasoning on the basis of the facts that were known. I said, "Yes, but you have to think of something else besides these things of which you have spoken. What was the final authority in every one of these groups where we had been? Very crude and amateurish no doubt it all was, but if you will think back over these groups that we have been through, you will remember that the one thing that was necessary to close any dispute was to appeal to the mind of Christ. If anything could show that any social institution, or idea, or principle, was in collision with the mind of Christ, that was its final condemnation. If anybody could show that the mind of Christ demanded any change or reform, that was the only word that needed to be said in its behalf." If these students represented in any true way the thinking mind of the coming generations, we are to have, thank God, in this land of ours, a great company of men and women who will insist



on making the mind of Christ dominant in all human relations and society as well as in personal life, and will claim Jesus Christ as the final moral Lord of human life. So I think if you look out over the world today, East or West, or North or South, the evidence supports the conviction that Jesus Christ is more generally accepted now as the final moral authority than He ever has been in the history of mankind.

But Christian people cannot be satisfied with that. We ask ourselves, if that be true, what does the world think today about Jesus Christ in other aspects that are as dear to us as His moral authority? Are men prepared today to accept those metaphysical ideas regarding Him as they call them, which lie at the very foundation of the church's faith? They may be willing to think of Jesus Christ as the Son of Man, but are they ready to think of Him as the Son of God? They may be willing to accept Him today as the final moral standard, but are they willing to accept Him as the divine Lord of life, and the revelation of God? Is the world interested today in the Christian conception of Jesus Christ, not as moral authority only, but as God? Well, once again, we shall not profit a bit by fooling ourselves about the world's thought, making ourselves believe it thinks what we wish it did. It has been a hard generation that we have come through, a time when it was hard for men to believe that there was any Maker of all this world or that that Maker is a Father, or that that Father could be incarnated in a Son. It was hard, but it was glorious and it was true. It was a hard half century in which to believe, but one can believe today that our children are not going to find the road quite as hard as we had to travel this past generation. It is going to be easier to believe in God in the years that lie ahead of us than it has been. It is going to be easier to believe that behind the things we see is something like ourselves, a face like our face, a voice like our voice, speaking to the deepest needs of our lives. Whether or not that be true here, thank God, it is true of some other great areas of human life.

I have a friend, a University of Cambridge man, who is principal of one of the colleges in India. A little while ago he gathered up out of the best

thought of India today a number of statements showing the attitude of the thinking mind of India toward these deeper aspects of the claims which Christianity makes regarding Jesus Christ. These statements run right back to the conception of Christ as our supreme moral standard, but they carry the thought on far beyond that. Let me read half dozen of them:

A Hindu professor of Modern History (S. India):

"My study of modern history has shown me that there is a moral pivot in the world, and that more and more the best life of East and West is revolving about that pivot; that pivot is Jesus Christ."

A Hindu professor (Allahabad):

"The thing that strikes me about Jesus Christ is His imaginative sympathy. He seemed to enter into the experiences of men and feel with them. He could feel the darkness of the blind, the leprosy of the leper, the degradation of the poor, the loneliness of the rich, and the guilt of the sinner. And who shall we say that He is? He called Himself the Son of Man. He also called Himself the Son of God. We must leave it at that."

The editor "Indian Social Reformer":

"The solution of the problems of the day depend upon the application of the spirit and mind of Jesus to these problems."

A Hindu judge:

"If to be a Christian is to be like Jesus Christ, I hope that we will all be Christians in our lives."

A Hindu professor (N. India):

"Jesus Christ is the best character that has appeared in human history. No other such personality has ever appeared in our world."

A Mohammedan judge (N. India):

"Jesus is as near being God as is possible to be. In the truest sense He is the Son of God."

A Brahmo Samajist:

"There is no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field."

The Parsee principal to Hindu students:

"Now that we are going to get self government, are we ready for it? Have we enough of the spirit of self-sacrifice? In order to get it, it would be



well to study and follow the example of Jesus Christ, for He was supreme in self-sacrifice."

Mr. Gandhi:

"The great example of history exemplifying all that I imply by non-cooperation with evil, is Christ."

These are some of the sentiments of the best minds of India today.

Yes, and I think we have here at home men and women who are feeling their way past the mere ethical appeal, to the Great Personality beyond themselves in hunger for the grasping hand from above, for the great power breaking in from without with the help that can only come beyond our own limited and inadequate wills.

A friend of mine, who is the pastor of one of our leading churches near New York, told me that he had last winter one of the most interesting experiences of his life. He had lost the college men and women for the last ten or twenty years, as they came back to his community. Whether they had been in the Young Men's or Young Women's Christian Association or not, once they came out of college they were lost to him, and to the work of the Christian Church. But this last winter he said he had a new experience. The ablest young men and women of his town were coming to him, one night every week, staying until late hours in the night, that they might face together not the ethical questions only that are raised by our modern world, but these deeper questions about the personality of Jesus Christ, about the historical faith of the Church with regard to Him, about the grounds on which we believe that Jesus Christ was more than man. I think it is true to say that Jesus Christ is drawing nearer to His right place in the minds and thoughts of men with regard to His claim to be the Son of God than ever in the nineteen hundred years that have passed since He was here.

And thirdly, men say that our world today may be moving in the direction of which we have been speaking, but it has no interest whatever in the old theological forms in which the church has dealt with the world's needs of Jesus Christ or the world's relationship to Him.

Sin is a word that has no meaning for us in this modern day, and the word salvation is just an an-

achronism for our time, and indeed there is a good deal of evidence to support those who take that view.

Well, I leave it to your own hearts here today as to whether the idea of sin is dead or not, or whether salvation has lost its meaning for us. Have we no consciousness of having offended God, of having missed the mark of our lives? Have we no consciousness of having fallen short of the fullest and richest ideals? Are we not aware of how scant and strangled this life is, and is that not sin, and would not salvation be the deliverance from all that, the breaking through into liberty, full forgiveness, the drinking of the cup of the boundless and unlimited life—would not salvation be all of that and more? And, after all, are thoughts like those so new? Was not the old church's conception of sin just as rich as any modern thought of it? I like to say the Westminster catechism answer, and you remember what their conception of sin was: Sin is any want of conformity sent, as any transgression of the law of God. Sin is an estrangement from the will of God, whatever stifles life; whatever pollutes men's souls; whatever makes God's pure world, His fair world, impure; whatever blocks the coming of His perfect kingdom; whatever frustrates righteousness and justice; whatever makes little children cry; whatever postpones the day of joy on the earth—these things are sin and Jesus Christ came to be the deliverer of men from these things. There never was a day that saw as clearly as ours the evil of the world we live in, that realized as clearly as we do now how antagonistic to all God's best will are the things that we tolerate on the earth, or that saw as we are coming to see that the one hope of deliverance that there is from all of that is Jesus Christ, the Saviour of the world.

There came home last spring from Europe an able man who had been there as one of our military representatives. He had been there with our army on the Rhine and had also been in the Ruhr, and when he came back he agreed to meet a little group at the Yale Club to unburden himself of things that he would not say in public. He had been through the war. He had seen conditions in Europe from within, and he painted a dark picture of what he had been through and of what he had seen. When he

(Continued on Page 15)



Real Service to the State



UNIQUE type of service is to be found in the Department of Rural Social Economics in the State University at Chapel Hill, N. C. The students from a given county organize a county club to further the best interests of their home county. If enough interest is manifested by the citizens throughout the county a social and economic survey of the county is made by one of the ablest students in the club, under the careful supervision of the instructors in the department.

The survey sketches the historical development of the county, sets forth its wealth in natural resources, farm products, manufactures, etc., and the types and rates of taxation. Schools, churches and living conditions in country and city are given careful attention. One of the most helpful and

stimulating features is the ranking of the county with the other counties of the state on such points as hard roads, schools, illiteracy, divorce, death rate, tax rates, wealth, etc. The points on which the county lags are clearly indicated, and the prospects for future progress shown.

The report is printed in a hundred-page booklet (the expense being borne largely by public-spirited business men of the county through carrying advertising), and gets into thousands of homes in the county. It opens the eyes of the citizens to the good and bad points of their county. They are proud of some features and ashamed of others. It stimulates them to new efforts to fill the gaps. Altogether it is one of the most practical types of local and state service to be found anywhere.

R. E. BABER.

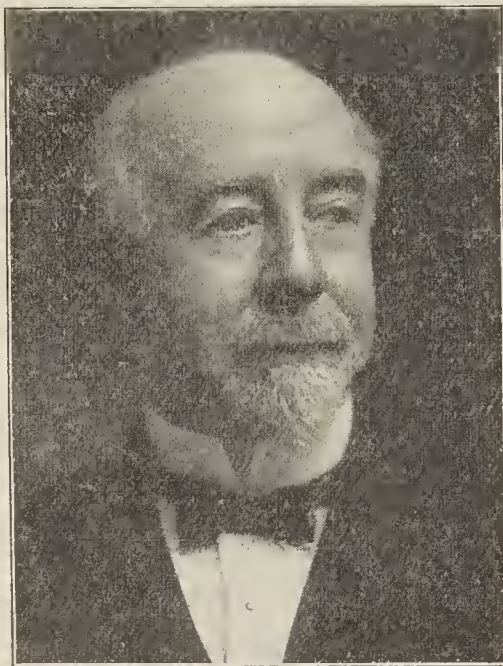


"Faith"*

By DR. EGBERT W. SMITH

ASK your prayerful attention this morning to a text that you will find in the eleventh chapter of the Epistle to the Hebrews, where it enjoys the unique distinction among texts of being repeated twenty times in the same chapter—the words, "By faith."

There is one thing that not one of us in this house wants to be, and that is a failure. There is one thing that each one of us, I trust, is aiming at, and that is to make good in this great and solemn and joyful business of living. To do, to dare, to accomplish so as to leave this world better and happier



DR. EGBERT W. SMITH

for our having been in it is the ambition that should guide and glorify the life of every one of us. Black were the shadows that gathered about our Saviour on the last night of His life, but I believe they were all forgotten in the joy that filled His heart as He called up to His Father, "I have accomplished the work that thou gavest me to do." I pray that each one of us may be able, in our measure, when the sun sets, to say the same.

*An address given at the M. E. M. Conference, Blue Ridge, June 28, 1925.

But the secret of accomplishment, of achievement, of success—what is it? Is it money, which we are constantly hearing of as the one essential? Is it social position? Is it genius? Multitudes have had all of these and have miserably failed, while other multitudes have had none of them and have royally succeeded. The secret of achievement—what is it? Let us ask the Word of God. We need not read the Old Testament through, because God Himself has summed the whole subject up for us in one famous and familiar chapter, the eleventh of Hebrews. It has always seemed to me that in that chapter God places the inspired writer on a mountain top and bids him to look back along the path of history and report how worthy deeds have been accomplished. So the inspired writer, from his mountain peak of inspiration, looks back along the winding track of the centuries, away back to where the years blend in a solemn stillness, and he reports that every worthy deed has been wrought by faith. You remember how the chapter runs, "By faith Abel," "By faith Enoch," "By faith Noah," "By faith Abraham," "By faith Sarah," "By faith Jacob," "By faith Moses," "By faith" everything.

And when our Lord Jesus came to earth He set His zeal to this teaching. You remember how He said, not according to your money, or according to your position, or according to your genius, but "according to your faith, be it unto you." And you remember how to the afflicted father who said, "If Thou canst do anything, have compassion on us and help us," our Lord immediately replied, "If thou canst have faith, all things are possible unto him that hath faith." And you remember again how He said, "If ye hath faith as a grain of mustard seed, ye shall be able to move mountains, and nothing shall be impossible unto you." If the Bible and our Lord Jesus teach anything whatever, they teach that the master word of achievement is faith.

Now, what is faith? I believe that multitudes of God's people lost a large part of the power and joy of their lives by confused notions about faith.



I am not speaking of the initial act of faith by which we receive and rest upon Christ for salvation, but of the faith of accomplishment, of victory, the faith of the eleventh chapter of Hebrews. I recommend to every one of you to read your whole Bible through with this one aim, to find out the true definition of that kind of faith. Many a time it is taught through page after page where the word itself does not appear. When we put together all the Bible has to say by way of definition, illustration, command, parable, history about faith, the faith of accomplishment, I think we are led to something like the following definition: Faith is courage. Let me pause to remark that the commonest command in the whole Bible is, "Fear not, be of good courage, be not dismayed"; the most frequent command on the lips of Christ was the same, "Fear not, be of good comfort, be of good cheer." What is faith? Faith is courage to go forward in the path of duty and service, doing our best with what we have, and trusting God to back our best with His almighty power.

What is the most fatal word in the English language for its size? The most fatal word in the English language for its size is the little word "if." I know what every one of you is saying this morning, "I would do a great work for the coming of God's kingdom in the world if—if I were older, if I were younger, if I were better educated, if I had better health, if I had more friends, if I had more money, if something in the past had been different, if something in the future might be different." Always, "if, if, if." How many potentially splendid careers have been shrouded and confined in this little word of two letters, God only knows. It is agreed among historians that the greatest work ever accomplished by a single hand was wrought by Moses. To me it is nothing less than startling how near Moses came to missing his whole career by the influence of this little word of two letters. You remember how the call came to Moses; and, my friends, the call of God is coming to every one of us in this house. You remember God said to Moses, "Go and deliver my people Israel." And Moses replied with a string of "ifs" as long as your arm. "Lord, I would be so glad to do it—if, if I were a great man, but I am a nobody." Cowardice mas-

querading under the guise of modesty and humility is one of the greatest preventives of noble living. Moses' second excuse was, "O yes, Lord, I would be so glad to do it if—if I had more knowledge, but, Lord, I don't even know your name." And the third was, "Yes, Lord, how glad I would be to do it if—if I had the necessary gifts, but I have not even the gift of speech, I am a stammerer." And the fourth was possibly the best of all when you get the real sense of it, "Oh, yes, Lord, I would be so glad to do it if—if there was any chance of success, but there is none at all." While Moses was looking at what he lacked,—into this doleful list of excuses as they came pouring in dismal procession out of Moses' mouth, God injected the sudden question, "Moses, what is that in thine hand?" What was it? Nothing but a stick that Moses had cut on an Arabian hillside with which to shepherd and defend his flock. Yet it was with that stick that was in Moses' hand all the time he was pouring out his excuses—it was with that very stick that Moses brought the ten plagues upon Egypt, split the Red Sea wide open, brought water out of the rock, and delivered his people Israel. My friends, the bane of our Christian lives is lamenting what we lack instead of using what we have.

You remember Shamgar. He cried, "Oh, Lord, the Philistines are pouring over the border and ruining our country." And God said, "Why don't you drive them out?" Said Shamgar, "I have nothing to do it with, no armor, no military experience, nothing." And God's Spirit said to Shamgar, "What is that in thine hand?" What was it? Just an ox goad for prodding oxen. Yet with that ox goad Shamgar slew six hundred of the Philistines and drove the rest across the border.

Jesus Christ is teaching us that same lesson on almost every page of the gospels. In the church of Capernaum the Saviour saw a man with a withered hand, as I doubt not there are men and women and young people in this house this morning with withered hands. Said the Saviour, "Stand forth in the midst," and the man stood forth. Then said the Saviour, "Stretch forth thine hand." If you or I had been in the shoes of that man, we would have made something like this answer, "Lord, to stretch forth my hand requires two things: It requires will



power and muscle power. But the muscle power has been dried up for twenty years, therefore it is impossible." If he had said that, he would have carried his withered hand with him to the grave. What he did say was this, "Lord, to stretch forth my hand requires two things, will power and muscle power. I have no muscle power, but I have will power and what I have I will use at Thy command. I will make the best use of my will I can, I will try." And with the effort out goes his arm and is restored whole as the other.

You remember those ten lepers who cried, "Jesus, Son of David, have mercy on us." And Jesus called back to them, "Go show yourselves to the priest." What did that mean? According to the Mosaic rule before a cured leper could rejoin normal society he had to have from the priest a certificate of cure. What Jesus said was simply this, "Go and get from the priest your certificate of cure." Had you been one of those lepers you might have argued thus—you know how great we all are on argument—"Why, Lord, to get a certificate of cure two things are necessary—first to go to the priest, and second to have a clean skin to show him. But, Lord, we have no clean skin to show him, so what is the use of going?" If they had said that they would have carried their leprosy with them to their graves. What they did say was, "Lord, to get a certificate requires two things—to go to the priest and to have a clean skin to show him. We have no clean skin, but, Master, we will do our best to obey your command. We will go, and we will trust you for all the rest." Now mark one of the best illustrations of faith in all the Bible. What says the record? "As they went they were cleansed." What is faith? Courage to go forward in the path of duty and service, doing our best with what we have, and trusting God to back our best with His almighty power.

On this hillside I see five thousand men, besides women and children, perhaps ten thousand in all. And now the Saviour says to His disciples, "Give ye them to eat." But Phillip, who was the mathematician of the twelve, immediately falls to calculating and saying "if." "Lord," he says, "if we had some sixty dollars' worth of food, we could even then give each one only a very little." That's human nature, to say "if" and look at what we lack.

Said our Lord, "What *have* you?" Then they began to investigate. "We have five loaves and two small fishes." Then exclaimed Andrew, with that same human nature that you and I have, "But what are they among so many?" How often have we said that! Jesus says, "Bring them to me." He distributes them among the twelve. He makes the multitude sit down in groups. Then He says to His disciples, "Now go out and feed them all." Each apostle has about half a loaf and a little piece of fish. I see Phillip come and get his portion. He supplies this one, looking apprehensively at what he has left; then the next one, then the next, and presently they are all fed, and twelve baskets full of fragments are left over. What is faith? Faith is courage to go forward in the path of duty and service, doing our best with what God has put in our hands, and trusting Him to back our best with His almighty power.

But I know what each one of us is saying. "Oh, yes, if my powers and opportunities could be multiplied like those loaves and fishes, I could accomplish wonderful things, too." Dear friends, I believe it is the clear teaching of God's Word that, in response to faith, they will be multiplied in just that way.

I wonder how many of you happened to be taking *Harper's Weekly* during the last year of its life before it was merged into the *New York Independent*? That last year its editor was Norman Hapgood, a brilliant paragraph writer. I took the paper that year, and was glad to note that Mr. Hapgood had the excellent custom of writing an editorial paragraph several inches long almost every week on some text of Scripture. One week he ran against this text—and a greater text for a Christian worker is not to be found in the Bible—"To him that hath shall be given and he shall have abundance, but from him that hath not shall be taken even that which he hath." Mr. Hapgood said this was a difficult text, and offered two explanations, both about as far from the real meaning as we are from the North Star. If I remember aright, he closed his interesting paragraph with the naive remark that the text seemed to teach that the rich were going to get richer and the poor were going to get poorer. It certainly sounds that way. Mr.



Hapgood overlooked the context, as we all are prone to do. That expression is used by our Lord four times in these brief gospel records, and every one of those four times is in a different connection, which means that this was one of our Lord's favorite formulas. It was ever on His lips. I suppose He said it hundreds of times. Two of the occasions when He said it were right after the parable of the talents, and right after the parable of the pounds. Let us picture these parables.

I see a young man, or it may have been a young woman, coming up to Jesus with his face shining, and he says, "Master, I want to do a four-talent work in this world for you." The Saviour beams on him, but he adds, "Master, I have only two talents." Does the Saviour discourage him? I do not remember in the whole Bible where God discouraged a person. So the Saviour says, "Just do your best with your two talents and see what happens." So he sets to work with all his might and his two talents become four talents. Here comes another man, who says, "Master, I want to do a ten talent work in this world for you, but, Lord, I only have five little talents." And the Saviour says, "Son, daughter, do your best with those five and see what happens," and the five talents become ten.

Now step over to the parable of the pounds. I want to show you a person fit to stand as a hero of faith side by side with Moses and Daniel and Abraham and Paul. I see a young fellow coming up to Jesus. He is plainly dressed. He is rather a common looking fellow, but something in his eye would attract you. He says, "Master, I want to do a ten pound work for you in this world." The Master's face lights up with joy, and then the young fellow adds, "But, Master, I have only one little pound." Think of the sublime audacity of his faith. A one-pound man aspiring to a ten-pound work for Christ! I can imagine how the Saviour's face beamed, and He said, "Don't be discouraged, do your best with your one pound and see what happens." And the one pound becomes two pounds, four pounds, five pounds, seven pounds, ten pounds. "For," says the Saviour, "to him that hath," which means "to him that useth what he hath, "shall be given and he shall have abundance," but from him that will not use

what he hath, shall be taken even that which he hath.

I remember years ago reading the life of Moody. I have forgotten everything in it except one sentence, and that is worth all the rest of the book put together. You remember when Moody became a Christian he began to work for Christ with all his might; also to speak for Christ, to use his tongue for Christ. Presently one of those officious friends that are always hanging about said, "Moody, it is all right for you to work for Christ in other ways, but you ought not to try to speak for Him in public, because you violate the King's English in every sentence." I have often thought how that would have discouraged you or me. Had it stopped Moody, what would the world have missed? But what Moody answered was this, and I want you to remember it: "Yes, I know I make a great many mistakes, but *I'm doing the best I can with what I've got.*" Libraries have been written to explain the secret of Dwight L. Moody. My friends, right there is the secret of Moody, and of every other man or woman who has turned one pound into ten, and ten pounds into a hundred.

Why do not more of us accomplish great things for God in this world? It is because we focus our two eyes on our poor little measly pound, and we say, "Who can do anything with a pound?" We are afraid. We are timid. We refuse to start. Listen to me, it is all right to give a good look at our one pound, but after you have given it one good look, look away from it, look at God and God's promise to you. Let me give you a text that has meant more to me than almost any other text in the Bible, Isaiah 41:10. When you are afraid to undertake something big for Christ just say: "Get thee behind me, Satan, for it is written, 'Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'" And then three verses lower, "For the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." What better could you want? What is faith? Faith is courage to go forward in the path of duty and service, doing our best with what we have and



trusting God to back our best with His almighty power.

Where does the path to this noble life begin? Does it begin in the sky overhead, or at the golden gateway of the sunset, or, as Tennyson says, "from some fair dawn beyond the doors of death?" No, it begins right at your feet, in your use to the uttermost of the powers and opportunities that God has put in reach of your hand.

I am glad to speak to so many young people this morning. Listen to me, friends, thoughtless people often speak contemptuously of what they are pleased to call youthful enthusiasm. Never was contempt so misapplied. History teaches that nearly every great reform that ever blessed the world, nearly every great advancement of the kingdom of Christ, began as an enthusiasm in the breast of some young man or woman. Says a famous French writer, "What is a great life?" And his answer is, "A thought conceived in the fervent mind of youth, and executed with the solid force of manhood or womanhood." I do not know what great work God is calling you to do, but I would bid you not to be satisfied with a small or easy task. Attempt great things for God and expect great things from God. When the world is so full of unspeakable needs, there is no reason why by prayer and study you should not be able to find the place that God is calling you to fill.

Will you pardon a personal illustration? At the seminary I expected to be a missionary. I did not become one for reasons I need not go into now. Fresh from the seminary I took charge of a little mission point, an offshoot of the old church in which I was born and reared. In a few months we organized it into a church, a little baby church. All it could do was to pay its young pastor a part of the \$50.00 a month salary, the mother church paying the rest. When I realized that I was pastor of a church something said to me, I think it was the Holy Spirit, "Why not get your little baby church to support a missionary?" The estimated cost was then a thousand dollars a year. At that time only two churches in all this big state were supporting foreign missionaries, and they the two outstanding wealthiest churches of the entire state regardless of denomination. Here is what I thought. If my

little baby church could support a missionary, it would prove that nearly every church could do it. What did I have to go on? I had three things in my hand. First, I had the power of prayer, the greatest of all. Night after night in my bed room when it was perfectly dark, I saw just as plainly as ever Paul did, people in Africa, Japan, Korea, China saying, "Come over and help us." And as I prayed the fire burned. Another thing, I had some power of thought, so I began to think of it, and study over it, and plan for it. A third thing I had that every one of you in this house has, a tongue. So I began to talk about it, and I talked, and talked, and talked. Things began to move. There was just one person in that little church that had a good deal of money. Two months before, while I was taking dinner with him, I had heard him say it was absurd and foolish to send missionaries to a foreign field when the home land needed them so dreadfully. In a few weeks that man came to be of his own accord and said, "Mr. Smith, I have been thinking about this matter, and I would like to give \$500.00 a year toward having our own missionary." A few weeks later I thought I would preach on the subject. I had little slips of paper printed reading just this way: "For Jesus' sake I will deny myself in order to give \$—— per year that we may have our own foreign missionary." I remember as well as if it were yesterday that when Saturday came I couldn't think of any text to preach on. You preachers know how sometimes you can't settle on a text. Not until late Saturday afternoon did it come to me that I should preach on the Widow's Two Mites. Next morning after the sermon we distributed the slips. It was very quiet that morning, no excitement, and when they came back we had \$1,400.00 in gilt-edged subscriptions for our missionary. I never so felt the presence of the Spirit of God in all my life. Dr. Houston, who was then secretary of foreign missions, learned the facts and wrote me later that he had used that illustration of the baby church before several synods and that already twenty churches had undertaken foreign missionaries.

Let me close with that incident of the poor widow whose husband had died and who had become so deeply in debt that the creditor was coming to take



her two sons to be bondmen. The poor mother goes for help to the right place, to God's prophet. I see her hurrying along. I know what is in her mind. Her head is full of "ifs." "Oh, if my husband had not died; if my boys were grown up; if the creditor wasn't such a hard man, if, if, if." She comes to the prophet. What does he say? "What shall *I* do for thee?" That means, "Poor woman, it is a matter between you and God." Next he says, "Tell me, what hast thou in the house?" She was thinking of what she lacked. Let me tell you one of the secrets of Christian life. Here is God's almighty power. Here is our human need. We teachers are always talking about points of contact. What is the invariable point of contact between God's almighty resources and our human wants? It is always our use of something that God has already given us. God's larger blessings always come through our use of something we already have. Any other method on God's part would pauperize us instead of developing us. What the prophet wanted was to find something with which God could start. So he said, "What hast thou in the house?" I can see that woman's face. "Oh, nothing, nothing, not a thing except," and then she remembered, one little pot of oil." The prophet had all he wanted. He said, "Now, good woman, you go and borrow all the empty oil vessels you can, bor-

row not a few." We measure our own blessings. I see her as she comes knocking at the door, and saying, "I want to borrow all the empty oil cans you have." She goes back with her arms full. Then to another house and another. Presently the floor of her little one-room house is covered with great big empty oil cans. Then she shuts the door. Who are there? Herself, her two sons, and God. She takes this little oil can and she goes to this big empty oil vessel and she pours and pours, while the boys look on with starting eyes, until the vessel is full, and so she goes from vessel to vessel until presently she says, "Son, bring me another vessel." "Mother," he says, "there is not another one." She is richer than she has ever dreamed of being. When she turns up her little oil vessel does the oil overflow? Says the record, "and the oil stayed." The moment she began to pour out, God began to pour in. As long as she kept on pouring out God kept pouring in. When she stopped pouring out, God stopped pouring in.

Were I a painter, I would paint that scene, and above it I would put these words, "God's encouragement to feeble faith." But underneath it as a still better title I would place these words, "How God supplies great needs out of little vessels." And the answer is, "By faith."



TO discover the will of the gods the Greeks and Romans used to consult oracles, watch the flight of birds, observe omens, study intestines. The Hebrews had other methods, and learned Jehovah's will from dreams, the mysterious Urim and Thummim, the utterances of seers and prophets, and from the sacred books.

THE early Christians ascertained the will of God from dreams, visions, angels' messages, spirit impressions, and casting lots.

HOW shall a modern know God's will? Flip a coin? Open the Bible at random and read the first verse he sees? Question Madam Ouija? Consult a clairvoyant? Ask some one else to make the decision for him? Do nothing, and let things take their own course? Hardly!

IT is terribly necessary sometimes to know and do God's will. A mistake would involve great waste, and damage both to ourselves and others. Can we know His will beforehand, or must we trust to the trial and error method and gather from the results what His will was? Is there not a better method?

A MAN was offered a position of important Christian leadership in one of the tropical islands. His decision would involve his family, his own future, and the outlay of large funds by the organization that would send him. He could not afford to make a mistake in so important a matter. He learned from all available sources all he could about the island. He found out what his duties would be, and studied his fitness for such work. He considered the effect of the island life upon his wife and his children. He conferred with others, whose judgment he had learned to value. He cleared his mind by prayer. Gradually he became sure what his duty was and to this day has never doubted that he did the will of God.

THERE came a man sent from God, whose name was John. He was sent to a bitter task, involving some popularity, much contumely, and ending ignominiously. And after all, he was only a finder, whose fame was to be that he had called into action another greater than himself. If somewhere along the way John the Baptist had quit—?

RAB-SHAKEH'S speech, in the eighteenth chapter of Second Kings, was calculated to undermine confidence in the leader, the cause, and Jehovah Himself. It is a masterpiece of subtle suggestion, ridicule, threat, insult, and appeal to the desire for ease and prosperity. It parallels most of the temptations that assail a religious leader today and prompt him to surrender his calling.

A CALL to preach is a call to get ready to preach. A call to secretaryship of the Young Men's Christian Association is likewise a call to prepare. The same conviction that leads one to consider the secretaryship as a life work should lead to the getting of the fullest training. The same conviction that leads a secretary to regard a young man as a possible future employed officer should prompt that secretary where possible to guide him into the Association College.

Our Slogan: "One million dollars for a graduate professional school to train Y. M. C. A. secretaries."



HAS JESUS COME TO HIS RIGHTFUL PLACE IN THE WORLD?

(Continued from Page 6)

finished one of the men turned to him and said, "Colonel, you have painted a black picture, and I should judge from what you say that you have absolutely no hope that we can ever get out." I was told that he replied in substance: "Well, gentlemen, if you had asked me that question a year ago, that is the answer I would have had to give you, but I won't answer you that way today. Before I went over to France I had not read the Bible. I had a lot of time on my hands over there and I read the gospels over and over again, and if you ask me that question now, I will tell you there is one way out—if we will follow the way of Jesus Christ we can get out of this, if we don't follow that way, we will never get out."

I think the world is coming to see this, too. The other saviors have been ineffective, every other hope has proved a delusion and a lie, and men are realizing that outside of Jesus Christ's salvation there is none. He can save us or the darkest word He ever said about human doom is bright as describing what is ahead of us and our world.

Are you and I going out into our day to bring Jesus Christ in fullness to His rightful place to which only in part He has come—on the college

campus, in the world, but first of all here today in our lives? Shall He be allowed today to cleanse us within with His purity, to pour His light as a great flood into all the dark places of our own spirits, to let the rich fullness of Christ fill up the poor stained scantiness of our souls and make them rich and complete and full in Him? Then we may go out into our generation to do with our lives the only thing that is worth doing with them—to win for Jesus Christ His rightful place as moral Lord, as Son of God, as Saviour of the world. For He did not come that the world might be what it is—its rivers polluted with sewage, little children crying, poverty grinding the glory of God in man down into the dust, wrong and injustice and inequality poisoning the minds of men, wrong and sin defiling human life—Jesus Christ did not come that there might be that kind of a world—He came to forgive and conquer sin. He came that love might drive out all hatred. He came that the kingdom of righteousness and of peace, and of joy, might be set up in the earth.

Would that here this morning we might lay our hands in His in a fresh commitment and go out from this conference to let Him use our lives to the limit, and thank God, limitlessly as only He can use them, to bring His kingdom in.

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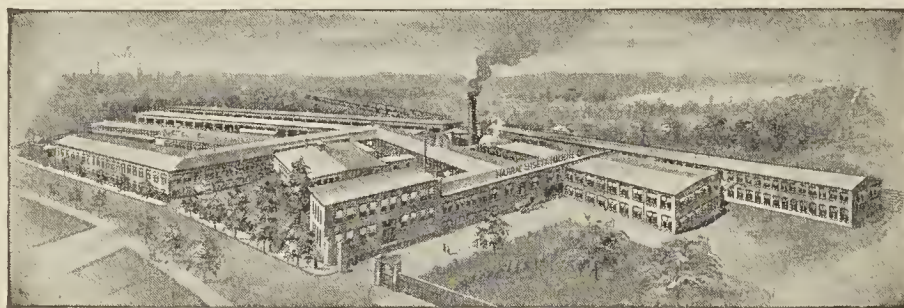
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The Keynote of a Great
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Our Trusteeship

NOVEMBER, 1925



TENTATIVE SCHEDULE OF CONFERENCES FOR 1926

Student Y. W. C. A., June 4 to 13.

Student Y. M. C. A., June 15 to 24.

Missionary Education Conference, June 25 to July 4.

Community Conference of Y. W. C. A., July 6 to 15.

Industrial Conference, July 16 to 18.

City Y. M. C. A., July 19 to August 2.

Opening of Lee School for Boys, September 8, 1926.

Summer Quarter of Southern College of Y. M. C. A.,
June 10 to August 31.

Scy Camp, June 25 to August 20.



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VOLUME VII

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DR. W. D. WEATHERFORD, Consulting Editor

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The Lee School for Boys

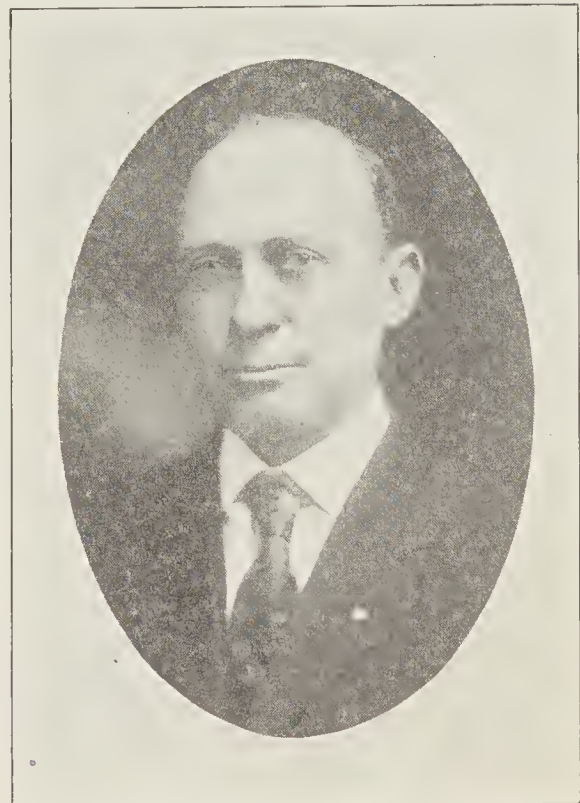
ANY one who presumes to start another school for boys must have some specific purpose which will justify it to the public mind. To start another school just for the sake of having one more place where boys can get preparatory training would be foolish. The Blue Ridge Association Board has therefore thought long and carefully before it launched such an enterprise. The money for our six hundred thousand dollar plant has all been given with one distinct purpose in mind—that is the need of a clearer religious intelligence in the South. Blue Ridge is not a camp meeting place. Religious exhortation may, and does have some function at Blue Ridge, but the prime emphasis is on religious intelligence. Most people have plenty of sermonizing at home, what they most need is teaching.

In founding a boys' school, the Blue Ridge Association has precisely the same viewpoint. Our young boys need a thorough grounding in religious truth, taught just as the facts of science and the facts of literature. This service the public schools do not, and some think they cannot render. Our boys are growing up, therefore, in a Christian country with almost complete ignorance of the plainest facts of religion. And yet, some of us believe that religion is the very foundation of character, and hence of good citizenship. The Lee School for Boys is determined to change this for all boys who come within

its influence. Every boy will be given thorough instruction in this field, which will be as rigid in its demands as his mathematics or his Latin.

Blue Ridge has a second contribution which it can make to the boy. The average city boy has

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PROF. J. A. PEOPLES



"Roads to Peace"*

By DR. W. L. POTEAT

SINCE seven o'clock I have been walking through the deepening shadows of the deep woods, through the peace of the hills. I left the play of little children on the lawn and went up the Weatherford trail. It was almost dark, and I could fancy all sorts of creatures ready to pounce down upon me, but there were none. Everything was absolute silence except the trilling of the crickets and the katydids, and they were trilling the same note in unison. I came out of the woods into the open area high up on the trail, and there was the young moon poised in a placid serenity, and somewhat to the eastward old Jupiter. I knew he was sitting far back in constellation Sagittarius and proclaimed the same harmony of the heavens. Then I turned toward the Craggy Range and watched for a few minutes the night spread her blue coverlet over the slumbrous mountains, and I said, "There is not a wild thing anywhere. There is not a vagrant, anarchic force anywhere. There is not any tyranny or rebellion anywhere in the heavens, or on the earth.

Well, do you know what I am going to talk to you about? Roads to peace.

The note of joy is in the most conspicuous note in the Gospels. The Gospel is good tidings. You have often read the lovely story in the second of Luke, which presents the refrain of that song sung by the Army of the Heavens stretching rank on rank far back into the depths, "Glory to God in the highest, and on earth peace, good will toward men." And do you recall the statement of our Lord in the fourteenth of John, "My peace I give unto you. Do not be disquieted or timid"? With this note accords one out of the dim past in the prophetic literature of ancient Israel, "He shall be called Wonderful, Counselor, Prince of Peace."

I ask you to think first of the present situation; and we shall talk freely and frankly together. There is nobody here but us and Him. We love

Him and we love one another in Him, so there is no occasion for any unnecessary formality or any sort of restraint.

What are some of the features of the present social situation? I think that the bottom problem of all human life is the problem of living together in peace and cooperation. Think of ourselves, think of myself or yourself. Our energies are dissipated and run to waste if we are not unified, if there is any war in our members, if there is too great divergence between our standards and our habits.

Think of our families. What would they do if the members are not considerate of one another, and prove themselves unable to live together in peace and cooperation to secure the common ends of the whole group. Think of our neighbors, our neighborhood, our town, our city. Life is not only inefficient, but unhappy, if the members of a neighborhood are at war with one another, if the members of the community or the city are at outs—each man of them pursuing his own private ends in absolute disregard of the good and the advantage of the community as a whole.

Think of our churches. You never heard about a church quarrel, I know. I fancy that if there should be a church quarrel it would be marked by especial warmth and fierceness, because the ordinary motives and causes of disagreement are, in that case, re-enforced by what they consider the sanction of heaven, so that a church fuss would be the worst sort of fuss. I hope you don't know anything about it. Then you think of the antagonism among the churches. Here is a little village. If all its resources were pooled and all devoted to the maintenance of the worship of God in one place, conducted by one man, they wouldn't be able to support the enterprise decently. Yet there are three or four churches there—and they are often fighting one another. What becomes of the Kingdom of God in the meantime? I wonder if the slow progress which it has made in history is not, at least in part, accounted for by the logomachies of the representatives of the Kingdom of God.

*Stenographic report of an address delivered at Blue Ridge, during Social Service Summer School, August, 1925.



Think also of our industries—our whole industrial life conceived as a unit. How is it ever going to succeed? How is it ever going to promote the common interest and well-being if the wars and antagonisms which now very largely appear to characterize it are perpetuated into the growing future?

Think of the nations. We seemed back in 1917 at least able to subordinate our private affairs, our local interests, in enthusiasm for the promotion of the total interests of humanity, but now how is it? Think of the united heroism of Australia and Southern Africa, of India and Japan, and Russia and France, and England and America. All in one flaming mass of heroism for the promotion of human interests the world around—but how is it now?

And so I think we have to conceive of the total social situation as a network of personal relationships, elaborate and world-wide. Of course, the character of the units is decisive of the character of the groups. Take that primary relationship of the family, for example. The character of the family is determined by the character of the individual members of the family—the father, the mother, the brother, the sister. And this is so of any social group, even up to the largest. Now this complex, or network, of social relationships is the ground for all sorts of antagonisms and violations of peace, because in the first place every individual in every group is absolutely unique. There never was a man like you in all past history, and there never will be another one. Some of your friends will say, "Thank God." There never was a woman like you in all past history, and there never will be another one like you. Oh, how sad the future is going to be! Not only are we unique and peculiar—all of us are peculiar—but we have often clashing interests to which we are more or less committed. And, as I have already intimated, isn't this primary problem of living together in peace and cooperation rather acute at the present time? Hasn't there been a revival of the old antipathies? The war allies at odds, white and black, labor and capital, nations getting ready to fight one another today, right now. Ridiculous has the observation appeared on the face of it.

And then there is the new individualism. I say new—I don't know that it is new. I guess we have been individualistic from the time of Cain at least, but I can't avoid feeling that we get a trifle extravagant in that matter at the present time. I won't go into detail—it is not necessary. You think around in your field of acquaintances. How about the young people? Don't they assert themselves just a little bit more than they used to? Are they not a little more restive and disrespectful to all types of restraint and control? Do they not go the length in asserting themselves? A boy says, "Goodnight, dad." "Where are you going?" "I am going down street. Goodnight, dad." Out he goes and bangs the door, and dad,—why, he sinks back in the rocker and has his newspaper in front of him, but he can't read, because he does not know where the boy is gone, how long he is going to stay, or what is going to occupy him while he is gone. And I have heard,—I don't know, you perhaps know—but I have heard that girls are somewhat the same way. "Bye-bye, mama." Why, darling, what do you mean, are you going?" "Bye-bye, mama." "Where are you going?" "I am going to ride." "What, at ten o'clock?" "Why, mama, the moon is shining lovely." "Who is going with you?" "Why, Jack; he has a new automobile, and he and I are going to ride tonight,—beautiful moon! Bye-bye, mama." And out she goes, and mama has lost her individualism and the girl has acquired hers in new proportions. I wonder, my friends, if it is not time for the reassertion of the authority of family life, because I am afraid that H-E-L-L is on that road.

Is there not a general frenzy of insubordination and crime?—crimes of violence, thefts, holdups, in which America has a bad pre-eminence. Twice as many crimes of violence in the city of Chicago in one year as in the whole of England and Wales, and London is in England. There are five times as many crimes of violence in New York as in the whole of England and Wales. And something like forty-eight cities in our American Republic will register more crimes of violence, such as murder, homicide, burglary, in one year than the whole of the Republic of France.

Now we come to the forks of the road. Which road shall we take to find peace in the present sit-



VESPER SERVICES



CHILDREN ARE WELCOME AT BLUE RIDGE



BREAKFAST ON A HIKE



uation? The crisis, I think, is pretty serious, though please don't let's get panicky, because God is still in His heaven, if not all is right with the world. And remember, Jesus Himself said, out of the deepening shadows of the Cross, "Be of good cheer, I have overcome the world." But we had just as well face the facts, and agree that there is a crisis on, and we may blunder in meeting it, but we shall probably meet disaster all the sooner by ignoring it. You know, history appears to be divided off in cycles. Sir Flinders Petrie thinks that they are in cycles of about eighteen hundred years. You climb up out of barbarism into civilization, and then decline into barbarism, again to rise into civilization, and so on. It is easy for us, in such a situation, to slip into ruin, or to mount to heights of progress quite impossible for us under other conditions. The downmost man has found himself, and life is today seething, intense and plastic. It seems to be capable of being molded into any type, if the right hand does the molding.

Well, here is one road to peace. You may go to Prussianism if you like, and it may be asserted in the family, in individuals, in social groups, and in the largest of social groups. Do you remember that terrific drama of Ibsen, Brand—the young preacher of the fiord in Norway who always said, "All, or nothing." He felt that God had commanded of his whole personality, his whole family, his whole life, his whole possessions, and nothing was allowed any rights in the presence of this terrific doctrine, "All or nothing." I think he was Prussianizing in his own personality. There may be Prussianizing in the family. Do you ever hear a rude mother say, "I'll slap your brains out, if you don't behave." That is Prussianizing in the family. There may be Prussianizing in the church. You know the old deacon—the short-horned deacon—that has got to have his way or there will be no way? And you think of the dictations that have been handed down from superior authority to individuals—perhaps one would better not characterize that as Prussianizing. Prussianizing proceeds on the understanding that might is right. The strong ought to rule by virtue of their strength. They are called of God by that very characteristic to bear that authority. So among the nations. But I think Prussianism got a setback and received some-

what of a blow on about November 11, 1918. Even if it could be enforced in this day of enlightenment, we should have a peace of slavery, and give me war any time rather than slavery.

There is another road to peace, Socialism. I am not going to discuss it; I am not competent to discuss it. You understand that Socialism is communal ownership of property and capital. The trouble with it is two-fold. It supposes that human society is a bit of mechanism, and if it does not work right, does not turn out good results, all that is necessary is for us to take the thing to pieces and put the parts together in a new way, putting the whole thing brutally to rights if necessary. Then you will have all that you desire and things will go on in peace and with efficiency. The other difficulty with it is that it ignores the root of moral evil, out of which all social injustices and social wrongs and iniquities come. You can't make a just society out of unjust people, as I have already indicated. And if you should have such a socialistic arrangement today, it would all be broken up before Saturday night.

I went to Lake James, down here near Marion, two or three years ago, for the first time. There was a lovely sheet of water in a beautiful setting, a great jewel in a setting of jagged mountains. It is beauty and utility combined, because you know the water of the mountain streams is hoarded there and is doled out, according to the season, to power plants on the Catawba river still farther down to keep them all going out of this general reservoir. I saw a man on his knees picking out the weeds from amongst the blades of grass that were but lately set and were now springing into verdure, and they told me that Mr. Duke had spent six millions of dollars there, and I reflected, for the first time, suppose the six million dollars had been scattered all around in McDowell County, or in the state; suppose I had got fifty cents of it to help up my meagre exchequer, would you ever have got that money together to serve so splendidly a great public need? I reconciled myself to the inequality in the distribution of wealth. If I could just make sure that the man who has the money knew as well how to spend it as I do,—I often feel, you know, that I could give some very valuable advice on that matter. Well, if it were all distributed among us,



it would be dissipated and be gone. Accordingly, I think that we had better not take the socialistic road to peace. That sort of peace would be the peace of mediocracy.

Here is another road to peace that has been suggested. You know our famous friend, Mr. H. G. Wells. He writes about everything and always with a wonderful, fascinating power. He seems to know everything. I don't think he does. He wrote one book on "The Salvage of Society," and you know what he says in that book: that modern life is only a race between education and catastrophe. He says that if you want peace and universal happiness, if you want to save the society which, he says, in so many terms, is already tumbling down, you will have to educate all the people up to the limit of their capacity, and he insists we can do it if we just have the purpose to do it. Oh, yes, but where is the purpose going to come from? Who is going to supply the moral dynamic? Who is going to direct and restrain these superlatively trained intellects all over the world? I am no man to disparage education, neither would you permit me to do so in your presence, and yet I am bold to say that education without a high and noble purpose, undirected, aimless, may but equip the forces of evil with a higher degree of efficiency and hasten forward the time of the ultimate catastrophe—the slump into barbarism once again. And Mr. Russell says that the scientific temper will regenerate mankind. It won't do it (excuse me, Mr. Russell). Why, I recall at this moment that, in another book, he says that the applications of science in modern times would seem to be hastening forward what would be equivalent to the millennium. That would be so, says he, if men were ruled by reason, but, as a matter of fact, they are not ruled by reason, but by impulse and passion, and so what he says in this connection is, according to his own testimony, an inadequate road to peace, and I think we won't take it. Education alone will not save mankind.

We have about exhausted all the roads that are open to us. I remember the little spot in the city of Durham where five streets come together. They call it "Five Points." We have tried three. But there is one more that I beg to suggest to you—the road that is marked out by Him who said, "My peace I give unto you. Be not disquieted or timid."

Don't be confused in your mind when you stand at the fork of the road, and don't be timid in advancing on the path that is marked out for you.

Now, ladies and gentlemen, I am no preacher, as you very well know. You could have discovered it by now if you had not known it before, but may I say to you in all frankness and candor that Christ, however you may account for it—I am not concerned with that now—is the physician of souls and, therefore, the physician of society. Salvation cannot come to society unless it comes first of all to its constituent units. And just as He proposes to reorganize our personal powers and forces and attitudes and aims, as He establishes in the depths of our own nature a personal righteousness,—so I think He purposes to establish a social righteousness by the transformation of the individuals who compose society. Let me ask you this out of your personal experience: Who composed the quarrel in your own nature, who closed the breach between your conscience and your conduct, so that now your first consideration, whenever an alternative course of conduct is presented to you, is, Will this meet the demands of my moral nature? Will it accord with the standard which I have adopted? Will it please Christ? And if, perchance, you find yourself overtaken in a fault and you have done violence to your ideals and standards, and feel that you have offended that embodiment of all goodness and beauty and righteousness, what do you do? You are overwhelmed with humiliation and shame, confess and reinstate yourself again, pull yourself together and go on the same old path. I don't care to make any apology to anybody in suggesting that the law of social progress is to be found in the law of Christ. The chief items in the social progress which mankind has made since His day are His distinct contributions to human history. That which distinguishes Western civilization appears to me to be directly traceable to that "fund of altruism" with which He equipped it in its cradle. Didn't He inaugurate Himself the greatest social movement of all time? Wherever He appears on the plane of human history He speaks the word of peace, because He speaks the word of emancipation. And the man who feels the thrall of Christ—I don't like to use the term, but it is a thralldom which means on the other side of it, emancipation and freedom—the man



who owns this thrall of Christ is the freest of all men, or he does not understand his Lord. Didn't He say, too, "My words shall never pass away"? Have they passed away? I recall that George J. Romanes, the famous psychologist of England, perhaps the best interpreter of Charles Darwin in his generation, said that Christians have not made as much as they ought to have made of the simple fact that no word which Jesus spoke has ever been discounted in all the progress of human knowledge since His day.

Well, now, what is the method of Jesus? You remember what He said, "One is your teacher, and all you are brothers." Look at that. He says that He will transform society by transforming the social unit. He will make new people. It is not a new scheme of social intercourse that we require, it is not a new type of government and control that is necessary, it is not a new distribution of the products of human labor that we require, it is not a new type of social organization even, or any organization of any sort. All that we require is new people. I don't care what social arrangement you have, if the members of it are good people, new people, in the New Testament sense, it is all right with me, I can trust it. There was a famous French priest. I often think of him. He was quite heretical, judged by the standards of the Holy See at Rome, and quite rebellious, judged by the political standards of the party in power in France at that time. But whatever may have been his errors in this, that, and the other direction, he certainly laid his finger on the secret of Jesus when he said, "All that Christ asks of mankind with which to save them is a Cross whereon to die." And may I say to you that the law of the cross is your law and mine. I think we degrade this great and revolutionary conception when we speak of crosses. There are no crosses—there is but one cross for you and for me. What does the cross mean? Briefly, it means love and renunciation. You give me a man who is marked by love and self-renunciation, and I can trust him anywhere, and, within the range of his hereditary endowments, I can believe that he will accomplish the right things and the best things. Give me a family in which the law of the cross holds sway, and I will show you a peaceful family, and a peaceful family is an efficient family. You show me a

church in which all the members are controlled by love and renunciation, and there won't be any short-horned deacons, because everybody will be happy to give himself in the interest of others, and in so losing himself he will find himself, which is another word of Jesus expressing the law of the cross in other terms. You show me a nation in which the same law obtains, and I will show you—see how it works.

I think, my friends, that we had better select the Christ road to peace for our personal lives, for our families, for our church lives, for our industrial life, for our commerce, and all the network of business, for all our national affairs, for all our international affairs. When that is done, I think the kingdom of the world will become the kingdom of our Lord and His Christ.

Now you ask me, "Isn't this a dream? A beautiful ideal, maybe a fine standard, but of course it is absolutely unattainable." Forgive me if I say to you that if that is what you think, you either (now don't let me be ugly about this)—I was about to say, you either do not understand Christ, or you are disloyal to Him. But I didn't say it, you know. You just think about it.

May I say this to you, that the Sermon on the Mount is practical on the plain. It is well enough for us to have a high ideal, it ought not to be too high, though, so that it would discourage rather than incite us. You know that terrific picture which Browning draws in his description of the morgue in Paris, that little death chamber? It is gone now. In it were exhibited the people who couldn't quite stand the stress and strain of life and drowned themselves in the Seine the night before, and there they were. I have seen them. I remember to this minute a grim iron gray man with a squirt of cold water on his face and chest behind a great plate glass. After describing this, that, and the other suicide, coming to a youth, Browning says,

"What was it, my poor boy,

You wanted to be Bonaparte,

And have the Tuilleries for toy,

And could not, so it broke your heart?"

No, we must not have ideals too high for use. They won't do us any good if we think that they

(Continued on Page 10)



ROBERT E. LEE
HALL

DINING HALL



OUR OWN GARDEN



LEADERS'
BUILDING



MARTHA WASHINGTON HALL



CHILDREN'S PLAYGROUND



are absolutely unattainable, and I don't think that Christ mocked our aspirations and our high purpose to find out His truth and goodness and beauty, no matter on what high places they may reside, or what sacrifices their attainment may require. I do not think He mocked our aspiratings when He said, as He stood on the summit of the pinnacle of human excellence, "Follow me."

LEE SCHOOL FOR BOYS

(Continued from Page 1)

little chance for the fullest and best appreciation of God's out of doors. We believe that the open country offers a challenge to the interest and observation of a boy which, if missed, can never quite find a compensation. The rush and whirl of the city, the mad frivolity of the recreation in which the average high school group indulges, is surely not conducive to the building of the fullest and richest personality. In this respect, Blue Ridge is an ideal location. We have fifty-one buildings, located in the heart of a tract of sixteen hundred and ninety eight acres of virgin forest, surrounded by the most rugged mountains of Eastern America, with a dozen peaks in view higher than Mt. Washington—a veritable "Land of the Sky." While located in the mountain fastnesses, with all their inspiration, a bitulithic road puts Blue Ridge within forty minutes of Ashville, the most beautiful city in North Carolina, where all the advantages of city life may be had.

With a complete equipment at our disposal, all the funds received as tuition can be put directly into teaching, making it possible to furnish a very high grade of instruction to all who come. Blue Ridge has not yet been guilty of doing a cheap or inadequate piece of work, and the board is determined that this school for boys shall be carried forward on that high plane of genuineness and reality which has characterized its other work. The school will open September, 1926.

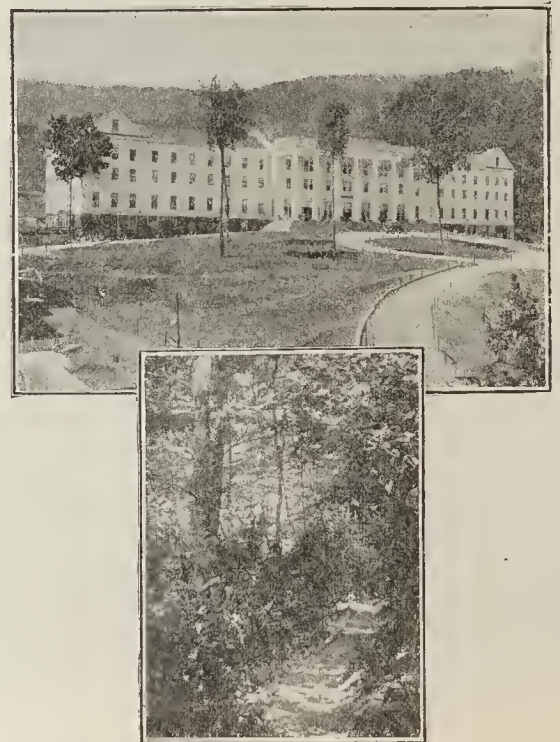
Perhaps the most important asset of any preparatory school is its head master and its corps of teachers. The Lee School for Boys is very fortunate to have as its head master, Mr. J. A. Peoples, who graduated from the Webb School in 1895; who graduated from Vanderbilt University in 1902; who

was one of the principals of the Battle Ground Academy from 1902 to 1905, and was co-principal of the Peoples-Tucker School from 1908 to 1925. During this period Mr. Peoples graduated ninety students from his preparatory school, sixty-nine of whom entered college, and of this sixty-nine, twenty-five have already taken degrees and twenty-one are still undergraduates in college.

That Mr. Peoples does very high grade work in his school is indicated by the fact that a number of his students in college have made Phi Beta Kappa rating, and we are assured by the universities where his students have gone that they are among the very best of students in the college. Mr. Peoples, therefore, comes to his new task with a ripe fund of experience, with a great interest in boys, and with a passion for the task which he has in hand. He will be supported by a group of very able university graduates, all of whom have had experience in teaching and in handling of boys.

Patrons, therefore, of the new school will be assured of the most thorough and scholarly training for their boys, along with the finest of religious and social interests, and the best health and physical surroundings.

W. D. WEATHERFORD.





"Our Trusteeship"*

By DR. ROBERT E. SPEER

SOME months ago I was coming home from a long trip in the Mississippi valley, and I had as a fellow passenger a merchant from a Western city who was coming East to buy goods. All day long he was busy with his papers, long yellow sheets of inventories of the goods he had in stock, and lists of the goods he was coming to buy. But toward the end of the afternoon, when the train stopped at some city, a newsboy came through with evening papers and my fellow passenger laid down his business sheets and was buried very soon in the evening paper. Now and then, as I looked up, I could see him reading casually, just as one would, items of news that were no sooner read than they were forgotten, but suddenly I saw him start. He evidently had come on something in the paper that gave him a jolt, for his whole attitude changed and I could see him reading this bit in the paper over and over again. Half a dozen times he dropped the paper to his side, only to lift it and bury himself once more in whatever it was that he had found. It was quite clear that the man was troubled, and after a little while he couldn't keep the matter to himself any longer and came over to my section and sat down and held out the paper and said, "Did you read this?" I looked where he indicated, and it was the story of the defalcation of the president and cashier of a bank in Wichita, Kansas. As soon as I had read the article through he looked at me and said, "You know what that means to me? That means I am a completely ruined man. That is where I live. I keep all my money in that bank. I had a lot of drafts outstanding for which I had money in that bank. All I was going to spend on this Eastern trip is there. I don't see what I have ahead of me now but just sheer ruin. What do you think I had better do?" Well, I said to him what few futile words a stranger could, but I had a new realization of how far-reaching a piece of dishonesty is, of how far out any breach of trust goes in poisoning

human life, and I sat for a long time beside my poor friend just thinking on what a man must be who could throw into human life the moral dislocation, the breakdown of the fibers of confidence which had had been thrown in by those two men who violated their trust in that little bank in that Western city.

Shortly after that I was in Wichita and I was taking lunch one day with two friends who are officers in two of the strongest banks in the Southwest, and I asked them about this thing that had happened, and told them of this little incident. Yes, they were familiar with all the facts. They knew just how it had come about, and one of them took me down, with a great deal of pride, over their own new bank, and explained all of the checks which they had introduced by which they hoped that anything of that sort would be rendered forever impossible, but "After all," he said, "it is a matter of how men feel and look with regard to these things, and for my part I don't see how a man can do what those two men did. I would rather die than break a trust like that. We have in our bank here millions of dollars belonging to widows and orphans, and all kinds of trust funds, and a great deal of money laid in our hands by poor people who could not afford to lose it. As for me, I had rather die than break a trust as those men did." And I think in that aspect the principle of loyalty has come to be a pretty generally accepted principle among us. We can go into any American town or city, and we could divide the men in that town at once on the two sides of a line; on the one side the men whose integrity not a single person would deny in the community, whom men trust with anything; on the other side of the line would be those shady or uncertain men who would not be trusted with any charge, great or small.

And the thing has gone down, I think, pretty deep into our American life, this matter of honesty and trusteeship in these forms. Maybe you read in the papers a little while ago an incident about an old man who kept a gas service station in one of the outskirts of Buffalo. There had been a good many holdups around Buffalo, and he was in a

*Title supplied by the editor. Stenographic report of an address delivered during Student Y. M. C. A. Conference, Blue Ridge, June, 1925.



desolated and lonely section of the town, and one day his son expostulated with him. He said, "Father, I wish you would give up that job of yours out there; you know what has been happening, and some night it is likely to happen to you. I wish, at any rate, you would let them have whatever you have got; don't resist them." "No, John," he said, "they will not get a nickel off me. I know it is not very safe, but I don't think anything will happen, and if it does happen, I tell you now, they will not get a nickel off me." That very night the old man was put to the test, for about twelve or one o'clock three men came in and held him up. He resisted, and one of them shot him, but before the old man was disabled, he crawled across the floor and was able to fling shut the door of his safe so that they couldn't get in, and there he lay in his blood in front of the safe. There was a little noise outside and the men ran away and left the old man lying there in his own blood in front of his safe, and in the morning some people coming by found him. They got the ambulance from the hospital and took him there, and sent word to his son, and the boy came around, and as he sat by the side of the old man's bed, he said, "Father, I told you that this was just what was going to happen, and I begged you, if it did happen, you would give them whatever there was." "Well, John," he said, "I told you what would happen. They didn't get a nickel off me. What I was responsible for, I kept." He died that day in the hospital, smiling to himself because, even though it had been only a small trust that had been laid on him, he had kept it even unto death."

I wish there were some way of getting this principle home into our lives as we sit out here on this hillside this evening, this principle of absolute deathless loyalty to every trust that is laid on our lives. I know very well that we are not very much just now in the way of money trustees, although perhaps there is a good deal about that that some of us might give more serious thought to than we are giving. I know many a boy who is being put through his school and college by sacrifices of which he very little knows, and who some day will be 'sorry that he was not aware in these days of the way he was playing fast and loose with a trusteeship as great as any that will ever come to him in his life.

But there are other trusts nearer and more vital

to us now, perhaps, even than those. Every man here in this group tonight is the trustee of a name, a name that was given to him. He didn't earn it for himself, and he has had nothing whatever to do with acquiring the name of which he has been made, in spite of himself, a trustee. Nine times out of ten, or maybe ninety-nine times out of one hundred, it is a good and an honorable name with which you and I have been put in trust, but whether it is a good and honorable name that needs to be kept good and honorable, or a name that needs to be redeemed, we are its trustee. For a great many years the most popular woman in America was a young woman who was redeeming a name. She inherited one of the most unpopular names in this land, and by her own integrity and unselfishness and beauty of character she slowly lifted that name until she made it one of the most honored and beloved names in this country. Thank God, I suppose every man here this evening has got a name of which he is proud. Are his children going to be as proud of it as he is? Is the trust to go on as clean and unsullied as it came down out of the past to him? There is not one of us here who cannot add something in the way of honor and glory to that trust that came out of the past to us.

I like to think of what that old Scotch missionary down in the South Sea Islands must have been thinking last year about the new glory that his boy had added to his name. The whole world was talking about that Scotch lad, Eric Liddell, who made a world record in last summer's Olympic games. My children were in Edinburgh at the time of the commencement exercises at the University, and they said one of the experiences of their lives was to see Eric come down for his degree. There had been the great of Great Britain there to receive their honors, and they said it was as if the roof had been lifted off when Eric Liddell came. And all afternoon the students marched up and down Princes Street carrying him on their shoulders. And why? A man sent me, not long ago, a clipping from the *San Francisco Examiner*, written by Mr. Clamfett, its correspondent in Europe, entitled, "Some Personal Glimpses of the Olympic Games." Let me read some paragraphs from it:

"Religion had a part.

"Liddell, the mighty sprinter from Edinburgh,



is a Presbyterian parson. He lost a great opportunity by refusing 'to break the Sabbath' and run on Sunday.

"But his record will be known in history when he did run, as I hope to explain.

"Paavo Nurmi, the Finnish distance runner, who was the hero of the entire games, is a religionist. Here is the testimony of the most reliable reporter of the West:

"A close friend of Nurmi called at the training quarters of the Finns at Bois Colombes to see Nurmi. He did not, however, as the great runner was in a room all by himself, praying that he might receive strength to win the two races run yesterday.

"On the morning of the day that he ran the one mile in the world's record time of 4 minutes, 10 seconds, I am informed he prayed for over two hours, asking strength and speed to permit him to make the world's record for his beloved country.

"Yes, Nurmi will tell you, if you ask him, that praying and asking for help will do much to assist one in winning races and making records.

"The Rev. Eric Liddell, doctor student of divinity, native of Scotland and graduate of Edinburgh University, was one of the surprises of the Olympics. When the four hundred meter race was called for, this Scotchman, referred to as the 'grim little sprinter,' entered the field. He was in great form, and smashed the world's record down to $47 \frac{3}{5}$ seconds. Four yards behind him came Horatio Fitch, the young Chicago champion. Just before the finals there was an extraordinary scene witnessed in the arena. A large band of Scotch Highlanders, in their full native regalia, marched up and down the field playing the weirdest airs, including "The Campbells Are Coming." The Scotch bagpipes have a peculiar carrying quality of tone, and the drums a sharp metallic sound.

"When Liddell stepped out in the field he had a confident air, and grasped the hands of several huge Highlanders before he took his assigned place. Men who were in the dressing room have assured me that he spent some ten minutes reading favorite passages from his family Bible and then bowed his head in prayer. In the draw, Liddell secured the outside lane, with Fitch, of Chicago, at his side. It was Liddell's run from the beginning. Fifty meters from the tape Liddell made a mighty spurt. Taylor,

the American favorite, collapsed and fell over on his back. Fitch came in a good second; Butler, of Great Britain, third, and Johnston, of Canada, a close fourth. Had any ignorant spectator doubted the independence and individual rights of Scotland, his doubts would have been swept aside in the scene that followed."

But what was back of it all? Why did Mr. Clappett write this way about the boy, and why did they carry him up and down Princes Street? Well, it was not only because he won the four hundred metre race. It was because of something that lay back of that. As you know, the four hundred metre was not his distance at all, but they had put the race for which he was entered on Sunday afternoon, and it was against his principles to run on Sunday, so he concluded to do the desperate thing, and the next day he ran the four hundred metre race and won. And what they were carrying him up and down Princes Street for was just that he was a man who had principles that he intended to live by—clean, strong, immovable principles. And I like to think of the old man in the South Sea Islands reading the story about his boy and rejoicing at the glory that the boy had given to the name which he carried in his own glorious and honorable trust.

Every one of us here in this conference now is going out in the years that lie ahead of us the trustee of a name. Every man of us is also trustee of two institutions. We are trustee of our own national institutions, this land to which we belong. And many of us are very poor and false trustees. I have been over the world three times since the war began, and the shameful thing is to meet some of your own countrymen. An American girl I know was telling me not long since of her coming home from Europe last fall and of the treatment that our immigration officials were giving to a great body of the best kind of Scotch immigrants on her ship. She said that her blood fairly boiled as she saw what was done, and I said to her, "Well, I suppose it made you ashamed of being an American?" "No," she said, "it didn't; but it made me ashamed that some other people were Americans."

Every one of us is trustee of the institution we came from to this place. If anyone were to ask you, I suppose, who were the trustees of the University of Virginia, or the University of Georgia, you



sentry greeted him on the shore of the lake, he handed him his own clothing and armor and said, "Here, traitor, you take my place and I will take thine." A few moments later the other sentries heard the song resumed again. "Forty wrestlers, wrestling for Thee, O Christ, claim for Thee the victory, and from Thee the crown." Until little by little, as the night wore on, the song died away, and in the morning with the breaking of light they found them there, the forty men huddled together in their nakedness and their deathless fidelity.

Unto every man of us is this trust given, the trust of a clean name, the trust of a great honor, the trust of a deathless loyalty. God forbid that any one of us should play false with a trust so great. God keep us among those of whom it may be written, "These were faithful unto death, therefore their Lord gave them the crown of life."

THE KEYNOTE OF A GREAT EDUCATIONAL GATHERING



THE Semi-Centennial of Vanderbilt University, October 15-18, 1925, was one of the most notable gatherings of educators that this country has ever seen. From every state in the Union and from many of the most famous universities and learned societies of the nations of the world, came representatives to this great gathering. As these hundreds of university presidents, professors and others marched into the new War Memorial Auditorium, their multi-colored caps, gowns

and hoods would have done justice to the pomp of an oriental court.

Some of the most thoughtful and brilliant educators of the world brought great messages. And what was the central theme of all they said? I would summarize it in two sentences. First, the world is sadly in need of leadership to bring peace and harmony and efficiency out of confusion. Second, the only kind of leadership that can do this is that which has that subtle combination of native ability and thorough scholarly training which alone gives great power.

Now this is precisely what Blue Ridge and Southern College have been preaching for all of these years. We believe that religion can only be effectively presented by leaders of ability, who have been given the finest intellectual equipment that modern education can give.

Dr. S. Parkes Cadman, the great New York preacher, said during this semi-centennial that religion need never hope to have any leadership so long as we failed to bring to bear upon it all the best gifts of a sane and wholesome scholarship.

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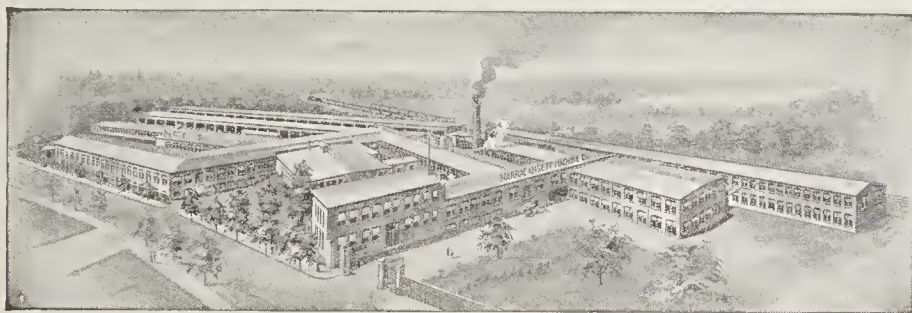
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DECEMBER, 1925



TENTATIVE SCHEDULE OF CONFERENCES FOR 1926

Student Y. W. C. A., June 4 to 13.

Student Y. M. C. A., June 15 to 24.

Missionary Education Conference, June 25 to July 4.

Community Conference of Y. W. C. A., July 6 to 15.

Industrial Conference, July 16 to 18.

City Y. M. C. A., July 19 to August 2.

Opening of Lee School for Boys, September 8, 1926.

Summer Quarter of Southern College of Y. M. C. A.,
June 10 to August 31.

Scy Camp, June 25 to August 20.



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President Coolidge Addresses International Convention of Young Men's Christian Associations

THE International Convention of the Young Men's Christian Associations held its Triennial Convention in Washington, D. C., October 24-27, with sixteen hundred delegates and ex-officio representatives present.

Two most notable statements were made by President Coolidge and Secretary Hoover. Both showed a marked degree of familiarity with and interest in the subjects on which they spoke. After commenting on the marvelous growth of the Association Movement and its spread throughout the world, President Coolidge said:

'It must be apparent that such a far-reaching success, running over so long a period of time, could not have been accomplished unless it was making an important contribution to society and was in harmony with the vital forces of progress. Institutions which are not useful decline and perish. It is only those which minister to the needs of their times which increase and multiply. Time tests out every appeal and proposal, but rejecting all others, grants and adopts only those which contribute to the breadth and value of life. It could only be because it was recognized as performing a most notable service that this movement, lasting so long and spreading so far, could have reached its present state of strength and virility.

This movement has brought into existence and organized one of the greatest lay forces that the world has ever seen. One of the chief characteristics of Christianity is that it is a militant and crusading faith. Those who have become partakers of its inspirations and its consolations, since it first began its
(Continued on Page 16)



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PRESIDENT COOLIDGE



The Mission of the Y.M.C.A.

[Address by Herbert Hoover, Secretary of Commerce, before the Forty-second International Convention of Young Men's Christian Associations of North America, Washington, D. C., October 26, 1925.]

IN complying with the request of your Committee to address this body, I have chosen to examine some conditions that create a need in the nation and the world that should be met in enlarging measure by the Young Men's Christian Association. If they point to a heavy responsibility, it is not the kind to depress but to furnish incentive to earnest and capable effort.

Our country is in the midst of an astonishing increase in wealth and of its wide diffusion among the whole people. The application of the many discoveries in the physical sciences, the increase in efficiency both in workers and executives, the elimination of industrial waste, and the advent of prohibition, have raised our standards of living and material comfort to a height unparalleled in our history and therefore of the history of the world. One of its by-products is a decrease of working hours, an increase in leisure.

I rejoice in all these things, for if they be applied rightly they mark a new bound forward in civilization itself. But there have been by-products which must give us concern. Forces have arisen with this great growth of national prosperity, no doubt helped by the loosening of moral and spiritual standards by the war. That must give us question as to the impairment of the reserves of individual and national character. Evidences of this lie in instances of weakening moral fibre; in loosening family and home ties, in youthful criminality, in the easy breaking of law by adults; in growing intolerance, in a leaning upon the state without corresponding willingness to bear its burden; in a disposition to disregard or suppress discontent instead of discovering the causes and removing them; in the intriguing or open purposes of groups to profit themselves regardless of the consequences to others and to the whole of society; in the complacency of millions over the wrongs and sufferings within and beyond our borders; and in waste and extravagance. Thus the perils ahead are moral, not economic.

Such a statement is neither an incitement to hysteria nor a support for barren pessimism. It is a

call to create and maintain agencies for strengthening the moral and spiritual fibre parallel with our material agencies of progress. We have not lost the dominance of the old-fashioned virtues, of honesty, of neighborly service, of love of family and home, of faith in God, or the purposes of our country. There is time to act if enough of us care, but not feebly or along by-paths. The indispensable requirement is a measure of spiritual reinforcement that in adequacy is supplied only from the fountain head of character—true religion widely embraced with its ethical values supported. If we let the churches, their auxiliaries, and the schools fail this generation in vision, guidance, and motive, the heritage left to those that follow will afford little enough of what has made America a land of promise to humanity.

Nor need we despair that the battalions on the spiritual side are idle. The inspiration of the churches, of the educational institutions, the vast numbers of agencies such as yours who are working for upbuilding of character, and those who like yourselves are working for better employment of leisure in outdoor life and clean sport, those many business organizations who are working for higher ethics in our economic life—are all forces fighting to maintain the moral and spiritual fiber of the nation. They are encouraging indeed. They need support from every side.

The Young Men's Christian Association has reached a development and adaptation to mission in these times that mark it as one of these great agencies of spiritual support. Its base is strongest in the cities where the tests of modern society are most severe. The support which you receive of millions of dollars annually represents a confidence and a belief in your mission. The devotion of your thousands of officials is proof that the stream of idealism is unquenched. You have the advantageous position in a normal approach to youth with its curious modern admixture of angles, inquiries, revolts and loyalties. Life goes the way youth finally takes. A character forming movement may not be taken light-



ly that reaches with strength into the colleges and high schools; that has a multitude of boys swarming around its buildings, clubs, and playgrounds; whose army and navy buildings serve daily one-tenth of the passing stream of enlisted men in the country's service; that extends out to the rural places, the nourishing-ground of men; that serves a quarter of a million of railway men at two-thirds of the division points on the continent.

You have a great laboratory for the discovery, application, and dissemination of new ideas, for social welfare on a Christian base which can march in safeguard of this material progress. Signal achievements are already to your credit. Many of them now have the nation-wide acknowledgment of common use without their beneficiaries even being aware of their origin. Such are your emphasis upon exercise for health more than for competition or as a stunt; the science of boy camping for results in character; the duty and method of development on all sides of a man's endowment, body, mind and spirit.

Our colleges and schools are turning out an increasing number of young men and women, and I believe an increasingly large element of the youth of our country are of increasing seriousness. But education does not end with schools and colleges. Serious youth is seeking ways through the problems of government, industry, race, and international relations. They are beckoned this way and that by proponents of the untried, outworn, false and the true. They need facilities for examining the facts and issues thoroughly and impartially, and for reaching judgments in a state of mind hospitable to the considerations of justice, good will, and unselfishness with all the other fruits of the spirit.

Objections to your actions are at times urged by those on the one hand who propose to suppress inquiry and discussion, and on the other hand by those wanting a partisan platform only. In respectfully declining the counsels of both you will find the path to the settlement of the questions of our day through mutuality and righteousness as opposed to intolerance and force. The day-to-day issues that occupy the arena of public affairs penetrate to the very springs of human thought and conduct. It is no part of vital religion to be a spectator. Nor do I fear the result of any debate or discussion if it have

within its conclusions the spirit of service and idealism.

If a referendum could be taken of the earth's population today to register the dearest wish deep in the most hearts, the desire for assurance of peace would win the poll overwhelmingly. Notwithstanding many irritated and inflamed international spots, it may be believed there exists today a larger, more widely distributed will to peace than ever before in history. Had the willingness to adjust differences that is being shown by statesmen in Europe this month been exercised in July, 1914, the annals of the past decade need not have been written in blood.

But much as the masses of men and women long for the assurance of peace, there will be no cessation of war so long as minorities, classes, nations, and races mutually hate, fear, covet, and deal unjustly at the points of their personal contact with one another. This being so, when you replace old lines of division with strands of friendship as you are doing at home and abroad, you are removing the very roots and seeds of strife. To bring Czechs, Hungarians, Slovaks, Germans and Jews in a city to recognize a common interest and work together for it, better guarantees the rights of a minority than treaties or legislation.

Yours is a body which spreads its activities over all nations—and in one faith—that it shall strengthen the moral and spiritual forces on every front. And in the field of international relations the duty of the people of the United States corporately and individually to continue to assist in recovery, reconstruction and reconciliation cannot be questioned or shirked in any informed and unbiased quarter, whether action is to be motivated by enlightened self-interest or idealism. The Washington Disarmament Conference, the work of the Dawes Commission on Reparations, the negotiations beginning in China, the new agreement at Locarno, our support to settlement of international friction through arbitration and the World Court—all these are milestones marking a course of international cooperation. And they represent the pressures of moral forces as inevitable as the procession of a solar universe. Beyond all the policies and acts of states, however, the well-being of the world is in the keep-



ing of the peoples themselves. Ultimately their thought, emotions, and will get expression in government.

I scarcely need repeat that however divergent may be one's views upon the present day degree of political and economic interdependence of nations, no one will deny its very positive and increasing interdependence in the realm of ideas. Communication and education have brought us into instant response to thought. Some of these ideas are malign—the creation of class division, the forming of materialistic selfishness, hate and fear. The drafts upon the American and Canadian people for the support of all moral forces which will allay these destructive forces have not ended. The multiplying international trade in ideas has a vast significance. We are not beyond importing with great profit. We have, too, a fund of experience in the exercise of good will, fair play, and tolerance that enables your foreign secretaries to contemplate something definite and practical.

The Young Men's Christian Association is one of the chosen vehicles to convey to others distinctive values in ideas out of North American experience. One is the spirit and technique of play with all its significance for health, happiness and temper. Just recognition of your place in this area of international exchange was given when the last Olympic management committed to one of your experts the demonstration of mass play. Twelve Olympic teams at Paris, coached by Y. M. C. A. trained directors,

furnish not less eloquent testimony. Evidence of the wide range of the usefulness of this science as you develop and implant it is found in its acceptability, even popularity in Latin America, Oriental India, Nationalist Turkey, Central Europe, and even Soviet Russia. A project you pioneered in Manila fifteen years ago grows until 600,000 school children are given government support in organized play throughout the Philippines. Winning Filipino boys in half a generation away from cock fighting to athletic games lifts the undertaking into the category of the best statesmanship.

The principle of the white and negro interracial commissions, that the Young Men's Christian Association has had the vision and courage to apply with almost complete self-effacement, is one by which the mutual interests of the races in a community or state are discovered and advanced, and it is so fundamental that, while promising to light the way through our largest race problem, it is also being closely observed in its operations by foreign governments who have the same problems. The existence and expansion of international and interracial influences like these among 34 nations, including the largest on all the continents, rank highly among the means of permanent peace, and as such have valid claim on the moral and financial support of all who would help bring that blessing to mankind.

There is a third international ministry for the Young Men's Christian Association which is the most comprehensive and the most distinctive of all. In practically every land there is lament over the deflection of the young from the faith of their fathers. In many lands religion is losing the vital power to instruct and inspire. The flooding in of modern knowledge has cost religion heavily where it has not kept pace in intellectual respect and confidence. Out of our materialism has grown a series of philosophies which insist that materialism alone is the sole basis of human action and inspiration. Large areas of socialism found their philosophy and promise solely on economic materialism. In Russia and elsewhere the Communist revolt insists on sweeping away all existing human institutions, including religion. Thus religious faith is to be swept out as refuse "incompatible with Communism theoretically

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Some Dangerous Tendencies in Modern Education

By JAS. A. PEOPLES

Whoever is well educated to discharge the duty of a man cannot be badly prepared to fill any of these offices that have relation to him. It matters little to me whether my pupils be designed for the army, the pulpit or the bar. Nature has destined us to the offices of human life antecedent to our destination concerning society. To live is the profession I would teach him. When I have done with him, it is true that he will be neither a soldier, a lawyer, nor a divine. Let him first be a man. Fortune may remove him from one rank to another as she passes; he will always be found in his place.

—JEAN JACQUES ROUSSEAU.

DR. WEATHERFORD has already introduced me to the readers of THE BLUE RIDGE VOICE, and I wish to follow his article from time to time with discussion of different phases of educational questions. Some of these articles will be general in their nature, while others will discuss more directly our plans and purposes for Lee School.

It is not our intention to make this school a radical departure in the educational world, nor is it a protest against the many schools that are now doing excellent work. It is an effort to take advantage of an unusually favorable location and environment to do excellently the type of work that is well done in other places and also to do some things not yet seriously attempted elsewhere.

Two new features, the religious and physical training, have been indicated in Dr. Weatherford's article in the last issue, and will later be more fully discussed. The purpose of this article is to outline our position upon a question that has been an issue among educators for some time.

We may divide educational thinkers into two groups. One group maintains that the object of an education is to enable its possessor to make a living. The other group would argue that the object of education is to teach us how to live. The first group insists that the curriculum should be composed largely of so-called practical and vocational subjects. The other group insists that the first aim of education is culture—the sharpening of the intellect and awakening of the soul.

The controversy between these two schools of thought will no doubt continue for some time, and as long as it lasts there will exist schools emphasizing one or the other of these two principles.

However desirable vocational training may be, it should not be made a substitute for cultural train-

ing, especially in the high school years. If schools should be maintained to give such training, they should be superimposed on the high school and not substituted for it.

If the sole object of the study of language, literature, mathematics, and history, were to prepare for college, there would be some cases, perhaps, when it would be inadvisable to require these subjects. But the mastery of the elements of these subjects is absolutely necessary to prepare the individual for citizenship. If we make a really good citizen of the boy, he would not be content to be a poor artisan or mechanic. A scrawny soul could not be a great artisan. Our Master was a good carpenter, because His nature was too noble to do anything poorly.

We are too materialistic in our natures anyway, and the vocational trend in educational methods cultivates this weakness. Such a weakness should receive an antidote rather than nourishment. There is small danger that we shall not learn to make a living, but there is serious danger that we shall not learn how to live.

Our intelligence and our religion are a mockery unless we live both. When the world learns to lay less stress on material wants and more on spiritual and cultural needs, this problem of school curriculum will be readily solved. It is, indeed, hard for man to learn that saving his soul is more important than gaining the world. Man's struggle should be upward from emphasizing his primitive needs.

Few parents realize to what extent the argument for so-called practical education has affected the kind of training their children are receiving. First, the attack was made on the classics, and Greek has been almost excluded. Latin, while hard hit, is yet retained to some extent, and is now gaining ground, due to the recent investigation. In many

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"Forgive Us Our Sins" "Forgive Us Our Debts As We Forgive Our Debtors"*

By McNEILL POTEAT

I WANT to say in the beginning that I think that the word "debtors" is much better than "trespassers." It is a very much wider, deeper and bigger word. This phrase that we are to study this morning is the most important in all the Prayer. I said at the beginning of our series that "Father" was the most important word. I say today that "Forgive us our debts as we have forgiven our debtors" is the most important clause. It is the only clause, indeed, which Jesus Himself made any comment on. He gave them this model prayer, and at its close gave them one particular emphasis to it, and He says in a very final way, "For if you forgive those who injure you, your Heavenly Father will forgive you, but if you do not forgive those who injure you, then your Heavenly Father will not forgive you." Of all the wonderful things that we have found in this prayer, the only thing that Jesus commented on was the question of forgiveness. How many books do you suppose have been written on the forgiveness of God? I have seen lots of them. I have read quite a number of them, but I have never seen any book written on the forgiveness of men. We have forgotten the latter clause of this prayer in our interest in the first clause. We have forgotten that Jesus qualifies the forgiveness of God by the second phrase. We have been so intent on getting forgiveness from God that we have forgotten that with Jesus the nature of the forgiveness we were to get was conditioned by the nature of the forgiveness we give, and that has been a very unhappy emphasis.

Now this phrase is not only important because Jesus commented on it, but because of the fact that it means something to every one of us. You may not feel that you need to pray for daily bread. You may be one of those who has accumulated bread. You may feel that long ago you committed yourself ab-

solutely to the will of God and that you were absolutely committed to the Kingdom of Heaven, but have you ever come to the time when you felt you didn't need to pray for forgiveness? If you have, then there is nothing that can be said to you this morning. And that is sufficient rebuke for a certain class of people who claim that they have reached sinless perfection. Jesus never said, "Except those who have reached sinless perfection, when ye pray say, 'Forgive us our debts'."

Again, this is the most important phrase in the Prayer, because forgiveness is the most important idea in any religion, and particularly the Christian religion. Around the idea of forgiveness revolves almost every religious system. Sacrifice, which has a very large part in every religious system, grows out of the idea of the need for forgiveness; something must be done in order to get away from the consciousness of sin that we have committed. Forgiveness, therefore, is quite as important in the Christian religion. We said the other day that Jesus was aware of the will of God as the reason of His life. "Thou shalt call His name Jesus, because He shall save His people from their sins," and "I, if I be lifted up, I will draw all men after me," indicate that He was aware that God's will focussed on the matter of forgiveness. Jesus' relation to forgiveness has been discussed more than any subject in the Christian religion and today it is possible to arouse more acrid discussion over the question of forgiveness in the Christian system than on any other single point of dogma. It is, therefore, very important that we study this phrase because of the importance Jesus placed upon it, and because of the emphasis that every thoughtful man and woman who is interested in the Christian religion as a system puts on it today. But we must be deeply reverent as we go through the course of history and find out what people have meant by forgiveness. We are going to try to be very fair, and deeply reverent this morning as we think about this. I wish you

*Stenographic report of an address delivered during the Y. W. C. A. Conference at Blue Ridge, July, 1925.



would pray as we proceed that we may be honest and humble as we seek to follow the leading of Jesus.

The meanings that have been given to the fact of the atonement have been almost as various as the ages through which the idea has passed, and if we must, in the light of this day and generation, disclaim some of the interpretations that have been handed down to us, it does not mean that we disclaim the fact of Christ's atonement for sin. We shall have to put our faith in Jesus Himself, and we can all be good Calvinists this morning because it was Calvin himself who said, "The apostles knew in part and prophesied in part, but in Jesus is the fullness of the Godhead bodily, and we must hear Him first in any discussion of His work." Calvin saw that the only way to find out the meaning of forgiveness, the meaning of the death of Jesus for the whole world, was to find out what Jesus thought about it first, and then, if possible, adjust the thinking of other people in other ages to it. We must insist, of course, that we are living in an age in which

one of the first steps forward in anything is the rejection of certain steps that have previously been taken. Still we are living in an age which is passionately devoted to the proposition of discovering Jesus anew. And the task of faith in this generation is to find in the Cross a meaning which is adequate for the modern mind. If we don't do this then we stand in danger of losing this central point of the religion of Jesus. Jesus hinted at this very same thing in Matthew 13:52: "Therefore every scribe who is converted unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his storehouse things new and old." It seems as if Jesus anticipated that with the unfolding of the ages it would be necessary to bring many new things out of the storehouse of human knowledge and Christian experience, while holding fast to many of the old things that have been deposited for us. Therefore, as we begin to look into this very wonderful and important subject, I want to discuss it with you under three general headings:

First, Jesus' attitude toward forgiveness.





Second, the attitude of the great theories of the atonement toward forgiveness.

Third, what ground can we take today?

First, what is Jesus' attitude toward forgiveness? What did He do about it? The first thing He did, and this is positive, was to project His whole life on the basis of love, and that is absolutely fundamental, because no forgiveness can be genuine if it is not promoted by love. We talk about forgiving and forgetting. We talk about forgiving and not being able to forget. Jesus forgave because He was able to love unto the uttermost and, as I said the other day, the love that Jesus talked about is not merely what psychologists classify among the human instincts. It is not an emotion, it is a life. Jesus, as He approached people that needed to be forgiven, loved them. He said that most extraordinary thing, "You must love your enemies." They are supposed to be people who you need to forgive. He didn't say *forgive* your enemies and pray for those who spitefully use you. He said, "Love your enemies." So the first thing Jesus did was to project His life on love, which is the positive side of forgiveness. There was no frontier to His love at all, there was absolutely no limit; He loved everybody everywhere.

The second thing to observe is that He forgave freely and without any requirements. Now, we are getting into very interesting territory. He forgave freely without any conditions, and I think I can explain this in three instances. One day a group of people had crowded around so close that a man who was unable to move a muscle of his body had to be carried by four of his friends, who worked their way up on the roof of the building and lifted up the tiles and let him down in front of Jesus. They knew he was sick, so sick that they could transgress the hospitality of the man in whose house Jesus was standing in order to put him down at the front of Jesus. Jesus looked at him and didn't do a thing about his sickness. He didn't attempt to make any diagnosis. He didn't even refer to the fact that the man was sick. He said, "My son, thy sins are forgiven thee," and the man had not even asked Him to forgive him. I wish sometimes that we could get back to Jesus in our own thinking. You know we think fallen arches are pretty bad, but they are not anything like so bad as fallen moral

standards. We think high blood pressure is pretty bad, but we don't think low ideals are so needing attention. Jesus saw that this man had a more immediate need than healing and He forgave him immediately without asking him any questions, and without a word from the man himself. That is a very startling thing, but that is what Jesus did.

That is not the only case. If it were, perhaps we could be cautious about putting much emphasis on it. There came a day when a woman was brought to him, a wretched, miserable, crushed, unhappy woman. She was accused by a group of men who thought that they were dignified, social-minded Christian leaders. Jesus said to her, "Where are these that would condemn you?" And she said, "They are gone." So Jesus said, "Neither do I condemn thee, go in peace," and there Jesus risked a social consequence of tremendous significance. Suppose we today acted on the basis of that act of forgiveness of Jesus, and simply condoned the sin of that woman? But the point that I am trying to enforce is that a man who had physical need of great seriousness was forgiven without a request for forgiveness, and that a woman who had plunged herself into the lowest depths of degradation was forgiven without a request for forgiveness.

There is another story of a woman of the streets who came one day to the open porch where Jesus was eating in the house of Simon, the Pharisee, and she, with her eyes red with weeping, drew close to the feet of Jesus with a precious box of perfumed ointment and then broke it on His head, and washed His feet with her tears and dried them with her hair. Some of the people objected to it. Before Jesus spoke to her, he turned first to Simon, His host, and said, "This woman's sins have already been forgiven." This takes us one step further. Jesus said, "Don't object to this, her sins are already forgiven, because she who loveth much is forgiven, and many though her sins may be they are all forgiven." Then He turned to the woman and said, "Thy sins are forgiven thee." Now that is revolutionary, isn't it? Jesus can forgive sins without request; Jesus can forgive sins before He pronounces the word of forgiveness. From these instances I deduce something of uttermost importance. *Forgiveness is dependent on love.* That is where we started



a moment ago, isn't it? That is to say, when Jesus met this man who couldn't move his body, His heart moved, and when love leaped out to meet Jesus forgiveness took its place, just as when the vacuum is open in rushes the air. When the heart went out to Jesus in rushed forgiveness by the very act. When this woman crouched at the feet of Jesus and looked up in the face of Him who was not condemning, and the only one in the group who was not gnashing his teeth in moral fury at her—when she looked up and saw that face, her heart went out to Him and that moment forgiveness went in. And to that poor miserable wretch who came with her offering of love to Jesus and poured it on His head and gave expression to her love by the tears that dropped one by one on His feet, Jesus said, "Her sin is *already* forgiven." This is perfectly good psychology, by the way, but we have not time to discuss it from that point of view.

Now in the second place, what did Jesus say about forgiveness? We are trying to find the mind of Jesus. What did Jesus do? He forgave without question, He forgave as soon as love came into the heart. What did He say? There was no frontier to His love, and no terminus to forgiveness. One day Peter, in a burst of self-righteousness, said, "I have forgiven a man today, and he has come back again and wants me to forgive him again. Enough of a thing is enough, and I don't want to keep this up all my life. Tell me how long am I supposed to keep this business of forgiveness up, seven times, that is a good round number?" And Jesus said, "Seventy times seven." No terminus to forgiveness. That is what He taught, absolutely nothing should stop love's forward movement.

Now He said another thing which is quite interesting. One day He was talking to a group of people who were morally and religiously minded, and He said, "Look here, you people bring your gifts to the altar by way of worship. If you ever come and remember that you have not forgiven somebody, you go right back, make it right with your brother before you come to the altar." To harbor unforgiveness is a barrier to the communion with God. You can't have communion with the Holy Father if you don't forgive other people. Don't you see that love and unforgiveness cannot live in the same place.

We come back to love again, this worshipper wanting to express his love of God. Jesus said, you can't do it so long as you have unforgiveness toward any man in your heart. "Either go home and hate, or go home and make it right with your brother, and then come and be right with God." You can't exercise any love toward God while you have hate in your heart toward your brother. No frontiers to love, no reach up to God without forgiveness to man.

The third thing we have is the story of the prodigal, which might have been the basis of our subject this morning. In the story of the prodigal son, we have several interesting things, but the one outstanding emphasis is forgiveness. The father had to wait until the son's love was rekindled. Don't you see how we come back to love every time? Forgiveness had to wait; that father couldn't forgive until that boy became penitent and was so sorry for himself that he was willing to take the place of a hired man. When love was rekindled in the heart of that boy, then forgiveness was possible. And that the father took the boy back without any questions, without any qualifications, without any quarreling, is part of the message of the prodigal son.

Now the fourth thing that Jesus said was that there is no *complete* forgiveness without *complete* love. As we have forgiven, we will be forgiven. If we forgive completely, we will be forgiven completely, because that "as" is not only translated "since," it also carried the qualitative meaning: "In such proportion as you give forgiveness, just in that proportion will you get forgiveness," and that is exceedingly important. So from what Jesus taught about forgiveness we deduce these two very important conclusions:

First, that from Jesus' teachings about forgiveness it was free, but not complete unless our love was complete. Therefore, any explanation of the cross of Christ which is a cut and dried give and take proposition and which says, "If you look in faith to the Cross of Jesus (and let us be very reverent and prayerful as we say this), if you look in faith to the Cross of Jesus, and accept the death of Christ, automatically all of your sins are absolutely forgiven" is mistaking the mind of Jesus. Because Jesus said, "As you forgive, you will be forgiven."



That is to say, Jesus attached a qualitative nature to forgiveness.

The second thing is that the theories of the atonement which have come down to us through history are not of Jesus' conception. Jesus never gave us a theory of His death and forgiveness. That is where we come out if we study the mind of Jesus on forgiveness. Now I want to take you very briefly through the attempts of people to try to put this in a logical, consistent and systematic theory, and we come to our second general heading.

What, then, of the theories of the atonement? In the first place let us distinguish between the fact of the atonement, and the theories about the atonement. Last Sunday morning we tried to make a difference, which we think is validity between faith and belief, and there is just as wide a difference between the fact of the atonement and the theories about the atonement as there is between faith and belief. Somebody asked me the other day if I believed in the atonement because of some historical reference I had made in one of my talks. Of course I believe in the atonement, and so do you, but there are lots of theories of the atonement that I don't believe in, nor do you either. We must be very careful to distinguish when we talk about the atonement, whether we mean what the New Testament is full of, namely "that God was in Christ reconciling the world unto himself"; and "that He in His own body bore our sins up to the tree"; and Jesus' own words, "And I, if I be lifted up will draw all men after me," or something about these verses. Do I believe that Jesus Christ died for my sins according to the Scriptures? Of course I do, with all my heart. But we must distinguish between that fact of the death of Jesus and its effectiveness in our lives, and the atonement theories that have come down the ages to us. In order that we may make this very necessary distinction, I am going to sketch the history of the atonement theories. I must first say, however, that there is no theory of the atonement in the New Testament. We can't find a theory of the atonement in the word of Jesus or in the word of any of the New Testament writers. Of course, the apostles were not writing a theology when they were writing the Bible. They were writing their own personal reactions to Jesus. They were writ-

ing letters giving expression to their own personal relations to Christ, and so you have in John a tremendous enthusiasm for eternal life; and you have in Paul an attempt to try to tie up in a little sentence all the gospel meant to Paul—or what it meant mostly to him—justification by faith; and you have the author of the Hebrews telling us that we can enter with boldness into the Holy of Holies, that sacrificial barriers have been cut away. And in Peter we find that he triumphs in the glorious hope of the resurrection from the dead. And so the New Testament gives us no theory of the atonement, although the fact of the atonement is written on almost every page.

Where did these theories come from? There are three great theories under which all the others can be grouped, and they are the product of the great ages in history since the time of Jesus. The first great theory is called the Ransom Theory, which is the theory of the patristic age, the age of the fathers. From the death of Jesus until about 1200 A.D., the Ransom Theory was held. It had its origin thus: Roman law had brought quiet and order to the whole area of Rome and Asia Minor and Palestine. It was a well governed country along the busy highways and in the cities, but the mountain sides and the byways were infested with brigands, and the way they made their living was to swoop down and take off some traveler and hold him for a ransom. Now if we had time it would be very interesting to discover how this is referred to even in the first century, or in the first few centuries, in the patristic literature. The Epistle to the Hebrews refers to the fact that some of the saints had spent their time getting some people ransomed, and Paul tells them to pray for the Christians who were in bondage. It was not an unusual thing for a Christian to be taken up and held for a ransom. It suggested a very interesting metaphor, and the way the early Christians began to conceive of the death of Jesus was thus: They said, sin has carried us captive and Jesus is the ransom, and His death liberates us. That is a very interesting figure of speech, and you can see how it arose. But they got into difficulty immediately, and some of the old fathers soon recognized the difficulties. The first was, "To whom was this ransom paid?" They decided that



the ransom was paid to the devil. Now there arose a more serious difficulty, because it implied some little moral shadiness in God when Jesus was paid as a ransom to the devil. Is Jesus still in the hands of the devil? No. Then somehow or other the devil was fooled with his payment, wasn't he? And here is the way they explained it. The devil thought Jesus was just a mere man and so when Jesus was crucified and died, the devil was satisfied. But when He was raised from the dead, he discovered that the ransom that had been paid into his hands had slipped through his fingers. It was God's Son and not a mere man who had been paid as ransom, and so God negotiated a pretty clever bargain after all. He had "put one over" on the devil. That is exactly what some of the early fathers began to think about this Ransom Theory, but because of the obviousness of the logic which it suggested it was the accepted theory for a great many centuries, up to about the beginning of the eleventh century.

About that time a man came along who utterly discredited it. A great religious controversy arose between Bernard and Anslem, and they fought with great bitterness over the validity of this theory. They grew so acrid and so angry at each other that Bernard finally retorted that "any man that would argue against the Ransom Theory ought to have his mouth beaten with cudgels rather than refuted with reason." The Ransom Theory was distinctly a product of its age and we are going to see the reason for its inadequacy for today.

The second theory came along in another age, with the beginning of about eleven or twelve hundred. Earlier than that there was introduced in the continent of Europe an entirely new social system, which was known as feudalism, and it has its advent in the mediaeval adventures of the crusades. It was the age of chivalry and knight errantry. There were two key words to chivalry and the age of feudalism, and those two words were "honor" and "satisfaction." That is to say, if a man was insulted or abused in any way, his honor had to be satisfied. Again, if we had time to refer to the literature of the period we would see that this pervades the religious and social usages of the day. If a man had his honor insulted, it had to be satisfied, and so we have what is known as the Satisfaction Theory.

It was propounded by Anslem in his great book on the atonement. The first thing that Anslem tried to do was utterly to refute the Ransom Theory. He set to work in the first few chapters to discredit the former theory and then shaped his own theory. God, said he, was feudal lord. God's law had been broken and God's honor had been besmirched and there was only one way to recover His honor. That was by getting some kind of satisfaction for it. According to these church theologians, there was only one way in which that satisfaction could be secured, and that was for Jesus to come and satisfy the outraged honor of this Feudal Lord, whom they had exalted to the position of God. Jesus offered Himself to save God's honor. Very briefly, that is the Satisfaction Theory. I have not time to discuss it further.

The third age that followed was the age of the Reformation. Of course chivalry had its day and ceased to be, and the Reformation came in and, with it, still another type of theory of the atonement. It arose combating the Satisfaction Theory. A new society had come in, a new system of government and politics. It was the time of the absolute monarchy. Great emphasis was placed on law. Of course, the king could do no wrong in those days. That was one of the reasons why they said his right of kingship was divine and one of the implications of it. The people fell naturally into the error of saying that God was like the kings of the earth, rather than insisting that the kings be like God, and they began to conceive of God as an absolute monarch, a person who was brutal almost in the exercising of His will. That being the case, if a law was broken it was punished immediately and, in a great many cases, by capital punishment. Hence the idea of God became invested with the conception of an absolute monarch and ruler of a moral universe, and if a sin were committed it was treated as crime and so had to meet the inexorable demands of law. How could God's justice be vindicated? In the Satisfaction Theory it was God's honor which was vindicated, but in the Substitutionary Theory God's justice must be vindicated. The only two alternatives were to punish all the sinners in the world, or to get somebody to substitute for them. Thus



evolved the Substitutionary Theory of the atonement.

All of these theories have very strong points. The first is that they are systematic and they have a logical consistence that appeals to a great many people. I think it is mischievous to think that we must, above everything else, be logical today. We have arrived at a point (many of us) where we can say "we don't know," without having it affect our peace of mind, and if that is the case, we must cease trying to make Christianity a cross-word puzzle that will come out all right in the end. That is one of the dangerous points in these theories, everything came out just right. Not only were they logical, they were terrifying. They invested God with a character that was awful and made people afraid, and that helped them realize the terribleness of sin. But they also had their weaknesses, and that is where they were finally recognized as inadequate.

The first weakness is that their ideas of God were not Christian. Where in the New Testament can you find God an insultable feudal lord? Where can you find God an absolute monarch who will have executions of His high and mighty justice exercised peremptorily on all who break His laws? They said God was Father-and-something-else; Father and king, Father and feudal lord, Father and moral governor, et cetera. These are unchristian ideas and that is the main reason why they were inadequate. The second point where they fail is that not only were the names of God unchristian, the character of God in these theories was equally so.

What, then, are we to do today? Where shall we take our stand? The first thing that it is very important for us to remember is that we are living in a different age. We are not in the patristic, the feudalistic, or the post-reformation age. What age are we living in? Obviously, since the days of Huxley and Comte we are living in a scientific age. Religiously, therefore, we are under obligation to exercise the same caution and scrutiny in observation and thought that the scientist does. That is dangerous to theories, either old or new. To propose a theory of the atonement on a scientific basis is likely to get us into all sorts of trouble, and we have no idea, therefore, of trying to articulate any new theory. The identifying characteristic of the scien-

tific age is its contempt for theories in its passionate devotion to facts. One established fact will set a whole army of alien theories to flight. Theory is only the scaffolding within which the temple of truth is erected, and as fast as facts pile up in symmetry and beauty, the scaffolding of theory is discarded forever. It is the obligation of every Christian, therefore, to experience the marvelous *fact* of the forgiveness of God in Christ, and those few who must *interpret* these facts will avoid the temptations to logically consistent theories in their insistence on facts that are available to every individual soul. The point is, therefore, that in this scientific age we must somehow mediate the fact of the atonement to the modern mind or we will lose that tremendous idea from our religion. And since we are living in a different age, we find the interpretations of other ages more and more unsatisfactory. It would be with considerable difficulty today that one could be found who believes in the Ransom Theory. You will find few theologians who believe in the Satisfaction Theory. You find many, perhaps, who believe in the Substitutionary Theory because of the word "vicarious." That is to say, they think the only way Jesus' death can be conceived of as vicarious is by His being a substitute. The point is that fewer and fewer people who are thinking about the death of Jesus today allow their minds to fall into the groove of any one of these theories. This age has many devout and different points of view employing increased facilities for the interpretation of Jesus, and we are trying to discover what the death of Jesus really means for today. We have advantages over these saintly fathers who labored so hard to make Jesus' death real. We have vastly more historical data. We have long years of historical perspective. We have an adequate idea of the meaning of words in the New Testament, and the origin of ideas in the New Testament as they have been brought out by contemporary writings. We have a different method of interpretation. We don't attempt to prove a fact or a doctrine of the Scripture merely by proof texts. Jesus never did, and we mustn't. And, therefore, with our increased facilities for interpretation and our new methods of understanding what the Bible means we must decline kindly and reverently to accept these older systems



which, as I say, were the product of older ages and embodied in them the ideas that were characteristic of their society. The other important reason is that they are not New Testament theories. They cannot be vindicated by the word of Jesus.

How are we to proceed in the attempt to find adequate grounds for the conception of the Cross? First, we come back to Jesus' idea of God. Not the idea of those who wrote the Ransom Theory, or the idea of Anselm—in spite of the fact that he wrote a wonderful document in his Satisfaction Theory; not to those Dutch jurists—because many of the theologians were lawyers—not to those Dutch lawyers who propounded the theory of Substitution. Isn't it perfectly safe to come back to Jesus' idea of God, which is Fatherhood? Let alone His being a feudal lord; let alone His being an absolute monarch—come back to Jesus' idea of God, not God and something else, but just Father. A loving, intelligent, willing Father, and the Father of everybody.

Second, we come back to Jesus' own idea of His identity with God. He not only said God was Father, but that He was identical with Him. There, of course, we get in trouble: we don't know exactly what that means. But it may mean for us that if Jesus were identical with God, then there could be no bargaining between them. God couldn't set Himself over against Jesus in a bargain because as soon as you get into that realm you find superiority appearing, and you find Jesus a victim of a bargain and God the winner. We come back to Jesus again, finding that Jesus regarded Himself as identical with the Father.

Now the third thing, Jesus' idea of His work. Jesus' idea of God, Jesus' idea of His own relation to God, and Jesus' own idea of His work, these are our bases. One of the finest verses in the New Testament is that great word of Paul, "God was in Christ reconciling the world unto Himself." Not reconciling God unto the world. That is the basis for much of the older thinking of the atonement. They have twisted that verse around and said, somehow or other, God got mad and went off and wouldn't be a God to the world. He was sulking or injured, and so Jesus had to go and get Him and bring Him back and reconcile Him to His world.

Paul said, and rightly, "God was in Christ reconciling the world unto Himself." Well, that verse, of course, is connected with the death of Jesus, but I think it has a wider application. Here is what I mean: God was in Christ reconciling the world to Himself as Father. God had not been known as a Father. The ideas of the Jews, of course, had invested Him with a great many inadequate names. Jesus came to reconcile the world to God as a Heavenly Father. God was in Christ reconciling the world unto His purpose for all mankind. God was reconciling the world through Christ to His Fatherhood, He was reconciling the world to Himself through the great idea of the world as His Kingdom. God was in Christ reconciling His world to His love for His children. The world had come in Jesus' day to believe that God was an old Jewish Gentleman somewhere distant, and Jesus came to reconcile the world to the idea of God's Father love. But pre-eminently God was in Christ reconciling the world to His heartbreak over sin. Everything that Jesus did was an attempt to reconcile the world unto God, Father, loving, all inclusive, beneficent, heartbroken, God.

Now, therefore, what do we think is the meaning of the Cross? If the cross is God's attempt to reconcile the world unto Him, it means first, "*What love will do for sin.*" It must wipe sin out. We come back to love again, you see. I said a moment ago that when Jesus was forgiving people, the moment the heart was opened to the love of God, that moment sin went out. That is to say, *the Cross was a demonstration of what Love will do for sin.* It means that Love will go absolutely to the limit to push sin out. And in the contest that was staged between Love and sin all through Jesus' earthly ministry, we find that Love did actually go the limit to crush sin out. Sin will not go the limit to stamp out Love. There is a difference. Love has no frontiers. Love is willing to take up its cross, to go to the Cross indeed, to crowd sin out of the hearts of men, but *sin stops at the shadow of its cross!* What else could Jesus have meant when He said, "And I, if I be lifted up, will draw all men after me"? Draw them after Him so that they leave sin behind. Was this not the basis for John's greatest sermon: God so dearly loved the world that He gave



His only begotten Son in demonstration of the depth and breadth of His love, that whosoever believes in Him and His perfect love, need not be crushed out by sin, but have the everlasting life of love which is God, and eternally victorious over sin. This is the first meaning of the Cross to me. And you must not accept it if it does not meet your need. This is no mere theory. The fact must be real to you before it will have permanent validity. But I repeat that the first meaning to me is that love will go the limit to stamp out sin. Is that not suggested in the verse: "Who in His own body bore our sins *up to the tree*"? That is to say, Jesus was crowding sin by His love every day of His life. As He walked the streets of Jerusalem, as He sat alone in His moments of solitude, He yearned for the accomplishment of His task. "O Jerusalem . . . but ye would not." Up to the tree he bore our sins on His heart, and the moment the Cross dropped into the pit on Calvary, and the moment that the Lord's quivering flesh tore as He sank down into agonizing suspense, it was but a replica of the cross that has been set up in heaven since eternity was, where God has been seeking by precept, prophet and many diverse relations of Himself to crowd sin out of the lives of man. In these latter days, in the person of His only Son Jesus Christ our Lord, the Lamb slain from the foundation of the world, was going to the limit to crowd sin out.

The second meaning of the Cross for me is: *What sin will do for love*. Jesus came smiling and beneficent among the tabarintus and oleanders of the valley to the baptism of John, while sin trod close upon His heels. He went into the wilderness and for forty terrible days He felt the pressure of sin, unrelenting and challenging—forty bitter days and forty agonized nights. He came out of the wilderness victorious, but sin only left Him for a more convenient time. He goes into the temple, and those who suspect and discredit Him crowd His heels while Love goes on in ministry. He picks up a little child one day by the road side and blesses it, and in the irritated and misunderstanding words of the disciples, who would send the children off, sin leers at Him. He goes down to His home and in the synagogue on the Sabbath He teaches them about God. His words are wise and His tone authorita-

tive, but with the scorn and contempt of His town-folks, sin crowds Him, so that He could do no mighty work there. On He goes, healing and teaching. He tells His disciples that He must go to Jerusalem to die in proof of His love, and sin, in the ambition of James and John, breaks into the coterie of His followers. Peter disavows His need to die, as sin suggests that He allow love merely to live. But the quick wit of the Master gives it shortest shrift with the hasty word, "Stay behind me, sin." He dips into the valley and makes His weary way up to the hill of Olives, there to kneel and pray and sweat blood as sin kneels beside Him. He goes up a little further and in the gentle darkness lanterns flicker as they start after Him. A group of soldiers, and one of His own sinning disciples, appear. Sin is crowding close. Jesus says quietly, "Don't you know that I have a legion of angels at my call?" Ah, but love knows no legions that take the sword only to perish by the sword. His captors fall back but for a moment. Then sin crowds up and kisses Him, and He is hustled out of the garden. Lying and intriguing sin tries Him in a farce court. Peter denies Him with sin's oaths, and as Jesus sees him His face blanches with the agony of denial. Up He goes, up the hill of Golgotha, and sin nails Him to a cross and laughs at Him. Love cries out, "Father, forgive them"—forgive them but crush out sin—and all the while sin crowds up and crushes Him out, for the wages of sin is death! And if you and I can thus conceive of the Cross and the limit to which your sin and mine will go today to crucify the Son of God afresh, will it not make all the difference in the world in our lives? If we can see that the holy love of the Saviour was crushed out, we shall know something of the meaning of His passion.

What will it do for us? Remember, love is our key.

It will give us an enlarged idea of God. We can love as the prodigal Father. That boy went out, undisturbed, and heedless. He knew not the bitterness of separation, for he was off on a wonderful experience of freedom from parental restraint, with his pockets full of money. But the moment that boy crossed the threshold, with his hands closed upon the wages of sin, his father's heart broke, and it



broke every day as he thought of that fine boy wasting his mind, his money and his body in fast living. And God's heart breaks today every time you and I journey into the far sin country to waste our substance, our love or our will in the life of sin.

Such an apprehension of the Cross will give an encouragement to faith. The death of Jesus was a sacrifice for the Father, and His Fatherhood is as wide as humanity, for all men are His children. Believe in the forgiveness of sins, therefore, because they are already forgiven. It is only your own love that conditions your forgiveness.

And finally, such an attitude toward the Cross will act as a restraint to sin and an impulse to real holiness of life. Can we but conceive of the horror of sin, what that sin will do for love, how that poisonous serpent will wrap itself about our hearts and crush out all high and holy and beautiful things, and kill love, we cannot but be impelled to lives of devotion and purity.

To a thoughtful questioner Jesus once said that the whole import of life lay in love—love for God that enlisted our whole soul, heart, mind, strength and life. The whole life must beat outward in love to the Father. The moment that such love becomes reality, that moment is God's forgiveness a fact. Then comes the love for the neighbor, as deep and as rational as that we have for ourselves. And the moment we love our neighbors, we forgive, for love is a compulsive affection, and the positive side of forgiveness. How lucid now the once inscrutable words, "Whosoever sins ye remit on earth, the same shall be remitted in heaven." I forgive my debtor, and the Father forgives me (Matthew 6: 14-15), and in the act of my love I compel a reciprocal affection and, lo, my debtor forgives me! And if he forgives me, the Father forgives him. Thus, and only thus, do we remit sins in heaven. How awful the thought that we, by our stubborn unforgiveness, can shut out the flood of divine forgiveness that would sweep into the hearts of our brethren everywhere, but whose hearts are closed to His forgiveness by our refusal to love.

"When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine
That were a present far too small:
Love so amazing, so Divine,
Demands my soul, my life, my ALL."

SOME DANGEROUS TENDENCIES IN MODERN EDUCATION

(Continued from Page 5)

places even mathematics has given place to such subjects as Commercial Law, Bookkeeping, Stenography, Interior Decorating, etc.

While I have been discussing the theories of education, after all I am only saying that Lee School will be another expression of the spirit of Blue Ridge. Those who have known the spirit and atmosphere of Blue Ridge will know what to expect of Lee School. It would prove unworthy of the name of the Prince of Southern Gentlemen if it did not hold for its students the ideals for which he lived.

THE MISSION OF THE Y. M. C. A.

(Continued from Page 4)

and practically." Godless generations are to be reared on a national scale. The Chinese people are being exhorted to discard their own faith, with its ancient moral sanctions, and at the same time to refuse that of the foreigner. Even well meant impulses for social betterment in these directions will end in failure and disillusionment, for they are as a structure built on sand.

I have no fear for the ultimate cause of religion. That springs from depths too great and too certain ever to be wholly defeated. It will purify and profit by experience, and go on to fullness of strength and mission. The pity is the agonies of humanity in the struggle. Uncounted and needless miseries on men, women, and children can only flow from these processes.

The world situation is a summons to the forces of orderly, constructive progress. The Young Men's Christian Association dare not bring to bear anything less than the best and the most of its experience far and wide. You are where the issues will be decided—among the young. Your program leads directly to interests real and wholesome in their life. Over large areas they have known your fellowship in their sufferings and aspirations. Coming from



the new world disarms political suspicion. An interconfessional character allows ethical and spiritual values to be shared without weakening allegiance to historical communions. The Minister of Religion in the Polish Cabinet and the Metropolitans of the Eastern Churches can turn confidently for cooperation in behalf of their youth.

I know of nothing more essential to be done in this generation for the present and future good of mankind than for your hopes and aspirations to be realized.

PRESIDENT COOLIDGE ADDRESSES INTERNATIONAL
CONVENTION OF Y. M. C. A's.

(Continued from Page 1)

early march over the hostile territory of the Roman Empire, have been constantly spreading its truths among all their associates. If that faith is to maintain its vitality that work must go on. It is not enough that there should be action in the pulpits—there must be reaction in the pews. It will not be sufficient to have exalted preaching by the clergy unless there is exalted living by the laity. Your Christian Associations represent a practical effort to organize and augment in every field the lay forces and to translate the truths of religion into the life of the people.

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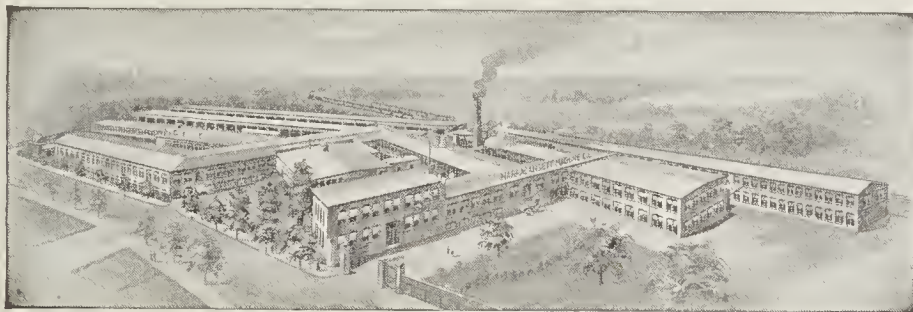
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The Blue Ridge Voice

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TENTATIVE SCHEDULE OF CONFERENCES FOR 1926

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Student Y. M. C. A., June 15 to 24.

Missionary Education Conference, June 25 to July 4.

Community Conference of Y. W. C. A., July 6 to 15.

Industrial Conference, July 16 to 18.

City Y. M. C. A., July 19 to August 2.

Opening of Lee School for Boys, September 8, 1926.

Summer Quarter of Southern College of Y. M. C. A.,
June 10 to August 31.

Scy Camp, June 25 to August 20.



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The Universe in Which We Live*

By DR. W. W. ALEXANDER†



ACTS 17:28 reads, "For in him we live, and move and have our being"; and Ephesians 4:6 reads, "One God and Father of all, who is above all, and through all, and in you all."

It may be a foolish question and one that you and I cannot answer, to ask how a religious man ought to think about the universe. The answer is certainly not obvious, and yet I suppose we cannot avoid attempting to answer the question in our efforts to win and keep faith for ourselves. Sooner or later we run up against a blank frowning wall which we call the universe. At such times we cannot find God, because the universe seems to have hidden Him. Yet there are other times when He seems to be very near to us in the clouds, the arching sky and surrounding hills, so that in a very real sense our thought about the universe bears upon our faith and our experience of religion. Men of faith are interested in the universe because it is the house in which we live. We can't conceive of ourselves living in any other house. Again, we are all conscious of the fact that we are a part of this universe. Saint Francis was not the only man who ever looked at the sun with a feeling of kingship, though he may have been the only one who ever wrote an ode

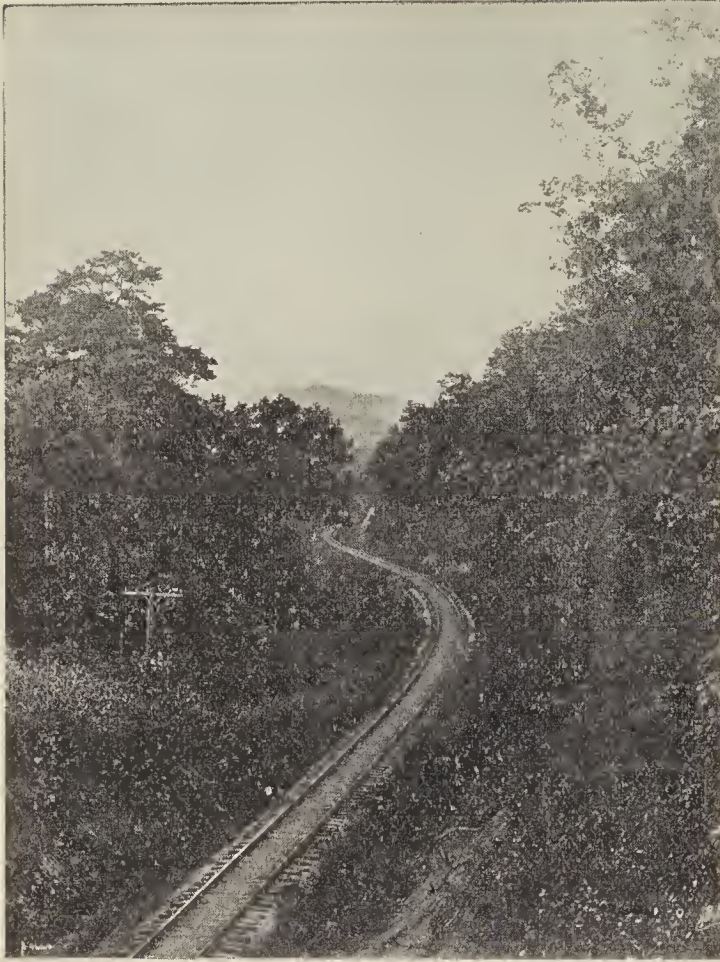
to "his brother the sun." Carlyle was not the only man who ever walked upon the earth and called it his mother. In our bodies, and in our spirits there is that which partakes of the universe about us. We are a part and parcel of it, and what we think of it to a large extent will determine what we think of ourselves.

Lately science has done a great deal of thinking about this house in which we live. Scientists have called our attention to several things of which we were not before conscious. For one thing science has taught us what a vast house it is. The astronomers, particularly, have gone far out beyond the imagination of the poets and have called us to walk in "God's labor house vast," and the further they search the vaster it appears to be. These facts of science have become a part of our everyday consciousness.

Science has told us that this universe is much older than we had formerly thought. Of course, there are those who warn us against this idea, and you need not believe it unless you want to. But there seems to be very good evidence that this is quite an old place—very much longer here than we had thought. Science has recently told us something else about this house in which we live—that it is a very orderly sort of place. I heard Dr. Atkins say that the universe was so that all its energies were here at the beginning and had not been added

*Title supplied by editor.

†Stenographic report of an address delivered at Blue Ridge during the month of August, 1925.



SCENIC ROUTE TO BLUE RIDGE

to and was not subject to variation at all. This makes it a place of orderliness. Whenever we walk beneath our feet there is law. Overhead in the vastness of their orbits stars move in order. The comet which appeared to us ten years ago will, in the long years, come again into the sight of men. As that great body moves with system and orderliness, so does the electron at the basis of the smallest particle of matter. The universe is orderly and dependable.

All these facts do not necessarily bear directly on our faith—though on the whole they strengthen faith. We may still live in the small world of the pre-scientific mind and live also in God's world and have a faith about this universe in which we live that can lead us into the largeness of life. One may have all the facts of the sciences, yet not know some very important things about the universe and life. There are, however, some questions about the universe which science has not tried to answer that seem to me to bear directly on our faith—they are ques-

tions as to the quality of the universe. And because science has, in these later years, dealt so definitely and particularly with the mechanical side of the universe, it seems desirable to raise some of these questions regarding the quality of the universe. What sort of a place is this? Not in terms of vastness, not in terms of orderliness, not in terms of its age, but in terms of its essential quality. My mind was led in this direction by reading the little book of Jacks called the "Living Universe." I am not sure that I clearly understand a word of this book, and you may not understand a word of what I am trying to say this morning, but he saw something real, and I invite you to get the little book and join with us in finding out more about this house in which we live. Jacks undertakes to raise the question as to whether this is a house of life or a house of death. Is the universe alive or dead? It is a long, long story—this story of life. You can turn over the pages of this book of earth that we walk on. It tells the story of the growth of life on the planet. Very far back in the story you will discover that there emerges something that men call life—the evidence of it is a leaf, or a bone, or a mark—sometimes only a trace. From that early dawn of the geologists' discovery, there comes walking across the centuries, across the thousands of centuries—richer and ever richer in its expressions the thing which we call life, growing up from the minutest and most mysterious beginning until we this morning look out upon the hills and glory in them because they seem to be alive—we look down into our own souls and sing a song of praise because we believe we are alive. All about us there is life, and it would seem that Jacks is wise in asking the question, Is the universe alive?

But there are two reasons why it is not wise to answer that question too quickly. Thoughtful men are confronted with matter of death. They stand in the way of our belief in the fact that this universe is essentially alive. Things like this table, this watch, are matter. Sometime something will happen and I will be more like the material of that table than like any living thing. Christian Science, in attempting to deal with the problem of matter, has not been so foolish as it has seemed to some. Matter has a way of crushing out our belief in the spirit. Most of us are possessors of a theory about matter and a theory about spirit that cannot both be true.



If what you believe about matter is true, then what you believe about spirit is probably not true. We have not thought ourselves out to a consistent philosophy. What is this matter anyway? It seems dead. The essential quality that makes me alive seems absent from it. Common sense knows that much about it. I do not want matter to be the final measure of my life and the measure of the world. All the physics I learned was that matter was composed of atoms, and that they were little things that moved around each other. I never saw them move, but trusted physics teachers told me that they did. Appearances to the contrary, common sense could not prove otherwise. Then somebody divided the atom and discovered that it was composed of electrons. The man who knows most about electrons has gone a little further and has found that an electron is electricity playing upon ether, and there he stepped back of the matter as common sense knows it and stood in the presence of two invisible things. In other words, the thing that we call matter does not rest on something that you can touch and weigh and measure, but at bottom is one intangible thing, ether, being played upon by an unseen force, electricity. As we stand there in the presence of the last word science can speak about matter, we know that the dead wood in this table, as science knows it, seems more alive than dead. The best explanation I know of force is that it originates in will, and surely faith does no violence to the physicist conclusion when it assumes that matter is one expression of the living will of the universe.

Death is the one other thing that stands in our way of believing in a living universe. How we cover it up with flowers and break its silence with songs and yet it baffles us. The best faith we have can only stand dazed "with no language but to cry." We must all face it, and yet I wonder if death is the final ending it appears to be. Dr. Jones spoke on last Easter a most inspiring word, and he learned it at Blue Ridge. He was trying to tell us that the story of life was true, and that life was not conquered by death. He said, "I walked in the hills with Dr. Kesler, and along the path we came to a log that had been there for years. He stooped down and I said, 'What are you doing with that dead log?' He brought the slime from the decaying wood and put it under the microscope to discover

that instead of being dead it was teeming with life. The process of dissolution, instead of being the process of death, was the march of life. Transformation is not death. In the death of the leaves and of the logs that lie along these paths, life still marches on.

Viewed in this way, death is not so formidable. And so faith may be able to go out tonight and look up at the stars and, remembering how vast they are and how much about them there is that we do not know, say that there in the center of all that holds the universe together there is life. I am not doing violence to the facts when I believe that this universe in which we live has at its heart not the metallic knock of a machine, but the silent flow of unconquerable life, and that this life that I have is but a part of that vast tide that makes and sustains the universe. This house in which we live, and on whose soft warm carpets of green we walk, and the walls of which are so blue and intangible that we cannot touch them, rises about us a house of life. The God of life has not pushed in between us and himself an impenetrable wall to shut Him out, but He Himself is the power that sustains the universe.

There is a further question which we have the right to ask about the universe, that bears directly on our faith. It is whether or not the universe is friendly—whether this is a friendly house in which we live. Now men have not always thought it was. The first approaches of a child to the physical universe is likely to be such as brings with it a sense of unfriendliness. The very first thing the baby touches will probably burn him. He may readily conclude that there is nothing in the universe but fire, and many grown-ups have never gotten any further than that. The savages didn't. Their world was essentially an unfriendly world. All about were unfriendly spirits, and the problem of life was to find some magical power by which they might overcome the unfriendliness about them. Some moderns are not much superior to savages in this regard. Many Christians claim to believe in a friendly world *back* of this universe, but Christian faith challenges us to believe in a friendly God who lives in *this friendly universe*, and is here now and is able to come as close to us as He will ever be in any other world. That is faith. It was certainly the faith of Jesus that the God Father was not liv-



ing yonder, withdrawn behind impenetrable walls—in a friendly garden that He created and surrounded with walls and trees of friendliness, but that the God that lived in any other friendly part of the world is always here in our part of the universe, just as friendly as He will ever be in any garden in any world of imagination. That is the faith of Jesus. “Behold the lilies of the field, they toil not, neither do they spin. Behold the birds of the air, they sow not, neither do they reap. Yet your Heavenly . . .” Overhead and underneath He felt the friendliness of a presence that is not seen, but that moves through all that was and ever speaks, or seeks to speak to us of a universe that will not crush us, and of a friendly God who never intended to scare us with mystery and never built in front of us walls that would frown down upon us and baffle us—a God who seeks to lead us out into the garden of His world in order that He may speak a word of friendship and gladness in our hearts.

But there is death. There is and has always been death. One cannot get away from it. I go sometimes into the museum at Ohio State University with my boys. There, close to the door, is the restoration of one of those prehistoric creatures that scientists say lived so long ago. He is mostly stomach, squashed out over the floor, and the boys say, “Where do you catch that sort of thing?” They

want to go out and capture them one at once. I reply, “You don’t catch them many more, son.” “Well, why?” “He is dead, he is gone with all of his kind—he couldn’t make it.” “Well, why?” And that is a very good question. If you associate with him a while you may discover why he perished from the earth, and something about the friendliness and unfriendliness of this universe. One of the difficulties with him is the size of his head. He went all to stomach and neck. Most of his problems were the problems of the commissary department, and his brain failed to grow. Now this universe never turned its most friendly side to anything except a mind. It is friendly to intelligence. That is the explanation of the life of the savage. See him as he approaches Niagara. To him it could be nothing but the voice of an unfriendly god threatening to destroy. Then a scientist came along with his trained mind and, unafraid, he touched Niagara and discovered the friendlinest sort of friend. In response came light and power for hundreds of thousands of people, and an obedient servant to carry their burdens and do their work and bless their lives. That is the story of the universe. It is friendly when we approach it with our minds, and the more we understand, the more we believe in its friendliness. The less we understand and the more men rave against science, and shut their eyes



CRAGGIES COVERED WITH SNOW



and fail to understand, the more the universe baffles them and tries their faith. But as we come to it with understanding minds, we begin to appreciate and are able to relate ourselves to its friendliness. May I say to the young people that education is the process by which to get on friendly terms with the universe in which we live. Dr. Kesler, on a decaying log in the rain, is more at home than an ignorant king on his throne, because Dr. Kesler has carried to this universe a mind that can see it and companion with it, and in turn he has found a friend.

Now, let us go back and look at my friend in the museum again with his commissary department—all alone. Why did he die? He is about the most lonesome creature one can imagine. That is what's the matter with him—he crawled away from the others. He didn't feel lonesome for them and he undertook to live his life alone. The animals that have persisted and flourished, as a rule have been the animals that were gregarious. The birds that seem to have the best hold on life are the birds that flock together. I saw an old mother bird yesterday as she called her little ones out of the bushes over in the edge of the deep forest, and I wondered how many red birds there would be in the world if those little ones were not kept together and didn't have the impulse to keep together. The instinct of gregariousness that has brought birds and animals together and enabled them to live has also enabled man to live. A long time ago, when the cave was his abode, he took his family with him into the cave. When he moved across the plains to find new fields of food, he took the tribes with him. Man alone was lonesome. It seems to be one quality of the universe that if a man approaches it alone it is baffling and difficult and cruel, but that when men approach it together it turns its friendly side. I am wondering if a large part of what Jesus was trying to say to us is not that this universe as a place for one man to live by himself is a failure. What could one man have done with this continent of ours? To a family such as we have become here in America it has responded and has given us powers of life because we had in us the ability to approach it in a group. That is the story of everywhere. The universe, therefore, seems friendly when we approach it with our minds. It is most friendly to those who approached it in the family spirit. I can't do much

with it by myself. I could not dig many mines, they would not yield me much gold, and I could not buy much with it if I lived here alone. When we come as a family and go out together on into the mountains, it yields precious gold. The cataracts that would destroy me alone with my weak hands, to the family living in a hundred great cities yields light and power and heat.

But there is one final vital question—whether or not the universe is friendly to our highest aspirations. This is the most difficult to answer. Tennyson could only say, "Nature red in tooth and claw." Our highest and lowest aspirations struggle against each other. One of them must perish. In each of us there is the low, and then some day the highest and best breaks through. How much we would like to follow it. We attempt to do so and stumble over matter, or come defeated into the presence of death, or some weakness lays hold upon us, and we decide that the universe is not friendly toward our highest aspirations. The religious question is not whether a man shall survive, but whether the highest things that he has dreamed shall survive. It is not whether millions of years from now there shall be some form of human life in the world, but whether these highest aspirations shall continue or whether they are exotics trying to grow in an unfriendly atmosphere and will die out. That is the question—whether that new day toward which humanity ever turns shall ever dawn or not—whether that new growth of human institutions, and human realization, can be realized in this sort of a place. That is our question. If they can't, let us die out and quit. I could not help but think, all during the war, that if this is the best humanity can do, the human race might as well perish. Just to perpetuate the human race is not anything. The problem is to perpetuate the best things that we have had and aspired to. It is not merely that we are human beings, but rather that we are human beings with dreams that look out toward the unrealized. That is the thing that matters. Is the universe on the side of these high things? Most everyone who has tried to answer that question has been baffled by it. Jesus assumed that the universe is on the side of the high things that He saw in His heart. You answer that He walked toward a cross. Oh, yes, He did, and as

(Continued on Page 16)



Education Toward Democracy

THE two words used at the heading of this article, though supposed to have a definite meaning, are rather widely used and interpreted. It is not my purpose to attempt definitions at this time. I shall use them in the generally accepted meaning.

The charge that education tends to instill the idea in the mind of youth that work of certain kinds is degrading and beneath them sometimes is partly justified. No real education can have this effect, and any that does is the wrong kind. The right kind of education will develop the spirit that Tennyson describes in the following lines:

" . . . , and Gareth bow'd himself
With all obedience to the King, and wrought
All kinds of service with a noble ease
That graced the lowliest act in doing it."

In the ideal condition of society the laborer doing a menial task will be educated and can appreciate poetry, art and music, as well as those who belong to the so-called learned profession. No cultured man was ever a snob. Snobbery is the mark of a small soul, and of all people the snob is the most contemptible.

Objection is sometimes made to the private schools because of the fear that they do not stand for the democratic ideal. Certainly the fear is not only ungrounded, but on the other hand I believe that the private schools, as a rule, cultivate a truer spirit of democracy than is sometimes found in the public schools. The main reason is that the former exert a positive influence in this direction, while the latter, assuming that the environment will take care of the situation in this respect, leave the students to their own devices in their social relations, and this results in false standards in many instances.

I have just visited twenty private schools located in three Southern and five Northern states and, with one possible exception, found not the slightest evidence of snobbery. On the other hand, there was an

atmosphere of democracy even in the most elegant surroundings. The rich and poor associated together on equal terms (for every one had some provision for impecunious boys).

A young man who had worked his way through one of these most pretentious and high priced schools and later through Harvard, wrote a pamphlet of advice to new students entering school, from which I quote the following paragraph:

"H— is thoroughly democratic; that is, everybody is judged not by who he is but by what he is; not by what he has, but by what he does. The snob is absolutely not tolerated. In all the time I have known H—, I never knew a snob to be able to maintain his place there. Some there may be who never lose their real snobbery, but for the time they stay at H— they have to put it on the shelf. A man is judged absolutely on his merits as a man. Remember, however, that snobs are not always money snobs or social snobs. There are literary snobs and athletic snobs. All alike are out of their element at H—; and it is this democratic spirit, among other things, that has made the school such a powerful influence for good wherever H— men are found."

This would indicate that the truest spirit of democracy is developed in this wonderful private school.

Real education must teach Christian principles and ethics, and the teaching of Christ is the highest expression of democracy.

The story is told that General Wade Hampton was riding in company with his son one morning when they met an old colored man who politely lifted his hat to the white men. The General returned the negro's salute, but the son ignored it. Whereupon, General Hampton rebuked his son for allowing the servant to outdo him in courtesy. The old Southern aristocracy that produced such gentlemen as Hampton and Lee must have had the real spirit of democracy, and all schools should try to reproduce it. This will be one of the aims of Lee School.



Proof of Power*

REV. WESLEY SMITH



ANY one of you who has had a little experience in introducing a new book or a labor-saving device, even among his own friends, has learned that if he is to do it successfully he must first overcome prejudice. Your educated housewife does not easily break up her broom and dive for the dustless sweeper. It sometimes takes a good line of talk to get her to let you leave it on trial, and then some more skillful manipulation of subtle forces before the transference of the title and the payment of the cold cash.

It takes power to overcome prejudice, to carry out constructive programs and to transform institutions. The missionary enterprise has been able to do these things in China. Its power is measured by its achievements. To be sure, other factors have entered into the making of China what she is today, and it is not always easy to distinguish the elements that have produced some of the things that we see there. It is easy to make claims that are too great, but at the very conservative estimate it is safe to say that the things that have come to pass in our day in China make it impossible to ignore the unusual power that is centered in the Christian missionary movement.

There are those who do not care one whit about the work of the missionary, but who would worry considerably about the loss of China's trade. This, in so far as it is good, is largely a result, a by-product, of the missionary work. In 1923, the import trade to China amounted to approximately \$615,600,000 plus (U. S. gold) (China Year Book, 1925). Now, it is a mistake if you imagine that all the United States merchants had to do was to load it on ships and finally dump it into the arms and onto the shoulders of the Chinese and come back home with his gold. More than \$17,700,000 of these goods were electrical and power-driven machinery. There are 226 electric light and power

plants listed with the customs, and Delco plants are dotted all about. It may be of interest to the salesman to know that the first dynamo, the first electric light, the first steam engine, the first locomotive, ever made and used for classroom demonstration in China, before there was any sort of commercial demand for these appliances, were made by a missionary, not a mechanic by trade, but one who made it his first and only life work to further the Gospel in China. It was only a little more than a year ago that his ashes were laid to rest in the foreign cemetery in the French concession at Shanghai. When you see the modern city, her lights, her trolleys, her telephones, her trains and her power factories and mills you can count these as by-products of the missionary work, and the fact that there is a market for them is proof of power.

One does not want to dwell too long on these incidental things, but in justice to all it ought to be said that practically all the things that go to make up our larger modern life are first exhibited and explained by the missionary. He first explains the airship, shows the X-ray, builds the first wireless and radios in the cities of China. He opens the door to trade as a by-product of his work. Recent history also shows that even at this late day he does more to keep the door open than any other one single thing.

Turning away from this petty thing which has had as its only claim to our space the fact that we live in an age that is more plutocratic than apostolic, let us go to a field where there is perhaps the most striking contrast to be found between the East and the West, namely, the field of medical science. Surely there is no need for proof of the fact that the missionary introduced Western medical science into China, nor it is necessary to bring evidence to show that it is needed. No one can question these two facts.

It has been one hundred and eighteen years since the missionary first went to China, and in the results that are brought forward at this time there has been the culminative and accumulated forces of the life

A lecture delivered by Wesley Smith to the students of the Vanderbilt School of Religion and Southern College. Mr. Smith is a returned missionary from China and is teaching a course on Missions, open to all students in the combined schools.



and labors of many missionaries and many Christian Chinese. We who have come in this latter day have entered into the labors of very many who, through more than a century, worked in midnight obscurity. We do not make large claims for ourselves, but we give them credit as we tabulate as proofs of missionary power the things that have come to the front in only fifteen years.

Just about fifteen years ago the teachers in the Anglo-Chinese College in Shanghai were reading the papers, in English mostly, and talking among themselves about the awful plague that was raging in North China. It seemed destined to depopulate the land. It was at this time that modern medical science won what must be considered one of the most conspicuous victories, for as the winter wore on with no stay of the plague, the Prince Regent decided that Western and not Chinese medical science should be employed in fighting the disease that

has proved 100 per cent fatal. Dr. Wu Lien-teh, a product of the missionary enterprise, was appointed in charge of the work, and he and mission hospitals have kept the line since that time. It has not come to the South, and there has not been another outbreak anything like the first one. It cost 40,000 lives. During disturbed conditions that have since come, depriving the Chinese of funds, the line has been held by missionary effort, and it is hoped that before long the disease will be entirely eradicated.

It is almost impossible to overestimate the influence of this above-mentioned decree. It gave a prestige to modern medical science and a standing to the hospitals that has made possible their larger usefulness. Chinese doctors trained in Western medicine have increased many fold in fifteen years. Between 1915 and 1920 they increased threefold.

Time would fail to speak of the blessings that have come to China through the increased hospital



LOOKING FROM PORCH OF LEE HALL



facilities during the fifteen years just past. The wonderful Rockefeller Medical School in Peking—the B. U. M. C.—and the hospitals throughout the land, that do not compare so unfavorably with the one that adorns the campus of Vanderbilt University, so far as service and opportunities for study and research go, are all the results of missionary work, and they have come in our day.

But there is a far more vital work than this that goes on in the land. In the autumn of 1911 there came a man to China who has given himself to the promotion of health education and the work in simple preventative medicine. It has spread over the country and has become a real part of the life of the people. During the summer months, literally thousands of students go out into the cities and the villages of China and preach crusades against the accumulation of filth, and the danger of the flies as well as other vermin and disease laden insects. You cannot estimate the difference that has been made in these few years in the looks of the cities and the health of the people. Cholera, dysentery and malaria are already robbed of hundreds of victims in our section of China each year because of this one form of work. One must use superlative terms when he speaks of achievements like this that have come from movements that were only launched a dozen years ago!

It was only sixteen years ago, or a little less, in a lecture room at Vanderbilt University one day, that we heard that the Chinese student in the school in China was likely to neglect his health. At that time there was in China an alumnus of this university who was doing, as a side line, his part to try to make student life stronger and better. But it has been only in our day, largely due to his efforts, at first, and due to those who have since come to the field, that there is not only first-class athletics of a proper sort in China, but there are physical examinations and tabulations, making it possible for every school in China to know what to do and how to do it, so that every student will have proper physical training and will know how to care for his health. You cannot imagine what this means.

These things make for more wholesome living. The force that overcomes age-long custom, deep-seated prejudice, and can carry out far-reaching programs like this, is in the missionary enterprise.

Education did not begin in China in the missionary movement, but modern popular education did begin there. After saying all that you can that is good about the old educational system of China, only a glance at the system and the curricula of the present day will show you that it is the outgrowth of the work of the missionary. Take the system of schools. In the latest list of colleges and universities, 28 are listed as government and private, and 40 are listed as mission schools. The government and private schools are of recent date, the oldest dating from 1895, only three before 1900, and only eight before 1910; while in the case of the mission schools the earliest was in 1876, and all but four before 1910. At this rate it is seen that mission schools are still in the lead. Much progress has been made in the government schools of all grades, but outside the mission schools there are at present, in addition to the Peking Union Medical College, supported entirely from abroad, only three of approximate college grade in China that are on a firm footing. One of them is the Indemnity School (Tsing Hwa) at Peking, built with money turned to education of China's youth by the suggestion of a missionary. It was founded in 1911. The second is near Tientsin, in 1919, and is a private school of a Christian Chinese, a product of the missionary enterprise. The third is at Nanking, in 1915. The president and the leading teachers in it are the product of mission schools.

The first conference of the Central Educational Council was called in 1911, and the second meeting of it was in 1912. The leaders of all the meetings at this time had the ideal and the machinery for the carrying out of its main features in the mission schools about them, and while they studied school systems of every land, had it not been for the missionary who constantly hammered on the fact that everyone ought to have a chance to learn to read and write it would have been impossible to draft a system, even on paper.

Not only does the public school system owe its existence to the missionary enterprise—and it may be interesting to note how it is growing: it has grown in the city where we live sixfold in nine years, practically removing idle children from the streets during school hours—but there are certain forms of education that were actually started less than fifteen



PATH TO SPRING

years ago and that are already being felt. The modern medical school has its root in the earlier period, so does not properly belong here, but certainly it has had a powerful impetus. In 1907, this statement was made, "Thus far, aside from theological schools and medical schools, missions have done nothing to develop professional schools or schools of applied science and technology." There were none in China. Since 1912, however, mission schools have set the pace in all this work, and have, at the present time, the best that is being done in all these lines. The Schools of Agriculture and Forestry at Nanking, with their far-reaching achievements in field demonstration, and the schools at Canton are among those of this class. Close to these are the various industrial schools where missionaries have taken the lead in trying to provide so that people can know how to live and to make a living.

Law schools were the dreams of missionaries, and their growth has been the marvel of the missionaries.

Schools for the blind and the deaf and dumb have come in our time. They have set a high standard, and will mean much for these classes of unfortunates

who have been the most constricted of China's millions. How much the first class is needed may be realized when you remember that China has the largest percentage of blind of any civilized land.

In recent times nothing has so stirred China's educational circles as the literary reform. Due to lack of communication and other causes, the 400,000,000 and more of the Chinese nation have developed, in their long history, a number of dialects falling into three general groups, with wide variations. The written language, over-developed in imagery and intricacy, read and pronounced differently, carried the same general idea and held the nation together. In the words of a recent writer, "Its relation to the spoken language is very similar to that which existed between Latin and the various spoken vernaculars of European nations a few centuries ago." This was inconvenient, to say the least. ("China Today Through Chinese Eyes," page 26.) Soon after his graduation from Columbia University, in 1916, Dr. Hu Shih published a statement which is regarded as a declaration of independence from this old literary form. In the time since it has swept the land. It has said that the only writing for general use is the conversational style.

In writing of the easy success of the movement, Dr. Hu attributes it to "a culmination of twenty centuries' historical evolution." (Ibid, p. 57.) It is just to point out the little, but by no means insignificant part that the missionary movement has had in this evolution. It has not been fourteen years since missionaries were almost laughed to scorn by educated Chinese Christians because they were learning to read the New Testament in the vernacular. And less time than that has intervened since scholars have told us that if we did not scrap the vernacular literature that the missionaries have been putting out for years in China, that there was no hope of reaching the educated. But in spite of this fact, missionaries insisted that the spoken message and the printed word of God should come in the living speech of everyday life, written character and literary form to the contrary notwithstanding. Before Dr. Hu was born the missionaries saw very clearly that this revolution had to come, and from their presses came a small but steady stream of literature that could be understood by the common man when he read what was written. Today the scholar

reads in his paper more nearly what the missionary used than what he himself was taught.

During the past half dozen years the Mandarin Union Version of the Bible, the culmination of years of activity on the part of the missionary body, has come from the press. Begun before the day of this revolution, it anticipated it and comes as the greatest single work yet put into the official language of the people. It was only a few years ago that hastily bound volumes of the Pentateuch were sent to us, and we were asked to read through and send in lists of errors that might have escaped the proof-readers, as well as suggestions as to changes in translation. This was done so as to be sure to actually get the ideas into the mind of the *common* reader.

Gladly accept all that is said about the evolution of this reform, and by all means recognize its greatness. It has put out hundreds of daily papers, weeklies and monthly magazines. The making of books goes on without end, and all in this vernacular. But it is only safe to say that, at least since the days of the Republic, fourteen years ago, fifty-two Sundays a year—and fifty-three when they came—and many times a week in thousands of chapels and churches, the missionaries and those led to Christ by them and as a result of their work have plead with and exhorted the people to hear and learn to read the spoken speech of the people. They have sold more copies of the Scriptures in the vernacular than have been distributed of any other one book. In this the greatest literary achievement of modern times, the missionary movement has shown its power. He still stands at the head in this regard and numbers of the most competent say that the Union Version of the Bible will do more in this regard for China than was done by any version in any of the world's vernaculars. This movement might have come without the missionaries, but true history will put them down as having played the largest single part in making it possible at this time.

This has dealt with the literary style, but there yet remains the question of the form of the written character. The move for popular education centers about it. At the outset, let it be understood that it has only come during our day that folk have begun to discuss—outside the missionary circles—popular education, i. e., the advisability and the possibility of every person being taught to read and write. The

missionary has held from the beginning that sooner or later the ideograph must give place to some form of an alphabet. It was not because he could not use the other,—sinalogues are few among the missionaries and few among the Chinese, too,—but the difficulties of getting a working knowledge of the written language have been vastly exaggerated. But it was because it is absolutely impossible in a land like China for even the youth to give the time necessary for the acquisition of the Chinese written language. The missionary has tried every way to make it possible to give children and old people a knowledge of the written language. The decree, in 1912, for the formation of an alphabet is a result of their work more than any other one thing. When the phonetic script came out the missionaries were the first to learn it. It has its place on every leaflet of the China Sunday School Union. The Gospel of Mark was the first book of anything approaching its size that was printed in this script. The 600 characters are the result of the missionary effort. The



MOUNT MITCHELL AND GREY BEARD FROM
BROWN'S PASTURE



same is true of the 1000 character series that is now so popular. The fact is that if Christian Missionary influence were taken out of the movement for popular education, it would crumble in an impotent mass. Whatever form of simple writing comes, in the end, will owe its debt to the missionary. In our day his position on this subject has been vindicated. His power for this great good is felt.

You have heard of the Chinese Republic. It is not surprising that all the problems have not been solved and that tranquility has not always, or even generally, reigned. When all is said and done, the more one ponders over the fact, the more he wonders how it has been possible to do what we have seen done. As to the actual accomplishments of the Republic, the very least that can be said is that there has been an enormous step made toward the establishment of a more liberal form of government and toward the recognition of individual worth and responsibility.

As to the part the missionary movement has had in this, let a quotation and a statement of fact suffice. In public addresses, Hsung Hyi-ling, at one time Minister of Finance, and Premier under Yuan Shikai, stated, "The missionaries should not have been at all surprised to see the Republic. It is the logical outcome of their teaching and it is because of their teaching that it has come." (Quoted from verbal reports of his speeches.) Now, the fact is that 65 per cent of those directly responsible for the establishment of the Republic openly declared that they were Christians.

THE CHRISTIAN OCCUPATION OF CHINA.

As to the assumption of responsibility and the worth of the individual and the part the missionary enterprise has played in it, a statement and a story will make the connection clear. From the beginning of the present agitation that started in 1919 among the students, who are the leaders of thought in the land, it has been known that the real constructive work has been done by those who are the product of the mission schools. A speaker (Andrew Allison, Kiangyin) this last summer was correct when he said that the missionaries, whether they liked it or not, would have to own that had they not taught the principles of individual right and responsibility, there could never have come such a

movement as we now see. He also stated another truth when he said that if the present agitation fails to reach the highest, in as much as it fails it will be due to the fact that the Christian teachers have not been able to prepare the students for the places they have entered. The primal power back of this movement is the missionary teaching and education. It is a grave responsibility, but one that we cannot shirk or escape.

The most amazing thing about the agitation of the last spring and summer is to be found in the fact that the students—never mind how or why, but the fact is all we are after—were brought to the point where they definitely championed the cause of the ordinary laborer. And here comes the story. It was not more than a dozen years ago that a faculty of a good mission school considered a very difficult question and reached a decision that did not meet with the approval of the entire Chinese group that partly constituted its membership. The question was this, "Will it be possible to work out a system whereby we can ask students who would like to come to school, but who have not the money to pay their tuition, to work for the institution, and will you favor such a system if it can be worked out?" It was a subject of much difficulty, and was finally passed because of the interest of the president in the students and of the confidence the teaching force had in him more than because there was a general feeling that it would be possible to make the plan work. Mind you, this was only a dozen years ago. It was in the minds of many that a man could not sweep floors and dust desks and be a student. It was a question as to whether the student put in this difficult place would have the character to dignify his task, and as to whether the student body would be big enough in vision to allow him to sit in the classes with the rest of them. The experiment was watched with a great deal of interest. Locally, those who most favored it were given good grounds for a bit of anxiety, and the president was met on the stairs one afternoon and, in spite of the fact that he was not given to letting his problems come to the surface, he could not keep himself from saying, "It is not an easy thing to do." This was after it had started.

Against this background, that is the most favorable one for the laborer of that time, see the students in organized form lift the cry of a laborer and



openly champion his cause. A dozen years ago a man could have said it would never be done in the lifetime of any living man and not been put out for lack of faith. Power? "Miraculous power!"

It is necessary to pass over many other proofs of this same thing in other spheres of activity and come to the Christian Church in China. In 1910, the communicants of the Christian Church in China numbered 172,942, and in 1920 they numbered 366,524, a gain of not quite 112 per cent in ten years. During the half decade intervening the gain has been

fully as marked. There has been no letting down standards of membership in this time.

In the realm of organized Christian activity there has been marked progress. The National Christian Council has been organized. Its plans and purposes are far-reaching. They are perhaps too idealistic to stand being put into practice, but the gain to the Chinese church is very marked. In these meetings the foreign missionaries recognize that China is assuming her own responsibility, and everyone rejoices

(Continued on Page 15)

AN ANIMAL OR A BOY

THE raising of live stock is such a tremendous industry in the United States that every state has established a great state institution, one department of which teaches how to raise good animals—"Animal Husbandry." The state is not willing to trust the general training which a boy gets in public school or state university to fit him to do this specialized task. Our hogs and horses are too important an asset to let just anybody handle them. The hundreds of graduates turned out each year from these schools have transformed our live stock industry. Good!

We believe in animal husbandry, but we believe in "boy husbandry" more. And we, like the state, know that a general education in public school and college will not fit a student to deal most



wisely with the physical, social, moral and religious life of a boy.

In which shall we be more interested, the training of experts in Animal Husbandry, or the training of experts in "Boy Husbandry"? The people of America are putting millions into the former. How much are we putting into the latter?

Our Slogan: A million dollars for a graduate professional school for training Y. M. C. A. Secretaries.



Lend a Hand in Developing a Unique Library in the South

One department in the Southern College library of which we are justly proud is our department of Social and Economic Problems of the South. In particular, we are trying to get a complete library of the background of the Negro in the South. It is the hope of the College that we may ultimately have the most complete library in America in this particular field. Already we have some exceedingly rare old volumes. We desire to secure autograph letters written before the Civil War, bearing on any phase of Southern life; also old books, pamphlets, magazines and papers which may set forth the social, economic and religious and educational conditions of the South. These can only be secured by our many friends searching through their own libraries, and also notifying us of old private libraries and other sources from which they think we might secure such material.

But this is not all. Our library, taken as a whole, is necessarily small, for it is still very young, but it is growing rapidly even though its funds are quite limited. But if you should drop in for a visit any time of the day, I am sure you would say, even as I have said many times, "This library is being actually used more than most libraries of many times its size." It is a real working library, and is doing a great service to Southern College students, as well as to those of affiliated schools. But we can use hundreds of modern books that would not be classed with the rare volumes above mentioned.

Southern College has a host of good friends scattered all over the South, both in Associations and private homes. Some of these friends have already given books and back numbers of magazines.

This notice is just a friendly request to all who have books which they have found worth while, but which they no longer need, to consider Southern College library as an excellent repository for such books. If you have already drawn your share of inspiration "dividends" from these books, why not place them where the students can continue to draw the dividends? For there is just as much good left in a book after you have read it as before, and why let it lie useless on a back shelf?

We do not want books just because they are books, or just to fill up space; but it is surprising what a

range of interests we cover, and so we can use books, old and new, in almost any field—historical, technical, inspirational, biographical, etc. But to avoid duplications we ask that first you send us a list (stating title and author) of the books you can spare. We will return the list, checking the ones we need, and will give shipping instructions. Of course, we will pay all shipping charges.

MAGAZINES

Buying complete back files of magazines is very expensive business. Many people have closets and back shelves filled with old magazines that are valuable, but which finally become such a burden that they are destroyed. We can put them to a much better use than that. Why not send us a list of what you could give, and we will check it and return it with mailing directions.

Being so new as a library, we do not have back files of any of the standard magazines, such as *Century*, *Scribners*, *Atlantic Monthly*, *Review of Reviews*, *World's Work*, *Nation*, *Survey*, *New Republic*, and many others. We would be happy to receive any back numbers of these right up to the current issue, for we are just now subscribing to some of them.

We have a fairly good file of the different Association magazines, but there are still numerous gaps. We need the following numbers, and are having a hard time to locate them. Any help in this line would be especially appreciated, for many of these can no longer be supplied by the publishers.

Association Men—1919, September; 1920, June, September, October, November; 1921, February, May, June, July, August, September, November, December; 1922, January, February, March, April, May, June; 1923, May, June, August, September, October, November, December; 1924, January, February, March, November; 1925, January, March, April, May, June, July, August, September, October.

Student World—1924, April, June, October; 1925, January, February, March, April, May, June.

Intercollegian—1921, November; 1922, December; 1923, May, June; 1924, October; 1925, October.



North American Student—1918, October, November, December; 1919, all missing; 1920, all missing; 1921, all missing; 1922, all missing; 1923, all missing; 1924, all missing; 1925, all missing.

American Physical Education Review—1902, March, June, September; 1903, all missing; 1910, October; 1915, June; 1916, March, October; 1917, January, October, November; 1919, December; 1921, all missing; 1922, January, February, March, April, May, November, December; 1923, September; 1924, December.

Physical Training—1903, October, November, December; 1904, January, February, March, April, May, June; 1905, all missing; 1907, November; 1908, March, April, May, June; 1909, January, April, October; 1916, January, February, May, June, September, October; 1917, October; 1918, April, May, June, September; 1919, March, May, June, September, October, November, December; 1922, May; 1923, September.

Also, we are very anxious to complete our file on the *Journal of Social Forces*, and cannot get from the publishers the following two numbers: November, 1922, and September, 1924. These would be especially appreciated.

By helping the library you are helping the boys who are training to serve you and your community. Accept our hearty thanks for your assistance.—THE LIBRARIAN, Southern College of Y. M. C. A.

PROOF OF POWER

(Continued from Page 13)

in the gain that is made in the way of Christian Fellowship and Co-operation. This National Christian Council has come in the last half dozen years.

During this period the Chinese Home Missionary Society, an interdenominational organization, came into being and, after a survey, decided to send missionaries to two places in China, Yunnan and one section of the Three Provinces in North China. It





may be of interest to note that the late Bishop Walter R. Lambuth was present at the farewell meeting, when the first considerable group of Chinese missionaries were started on their way, and that the president of the Board of Missions was a student less than 15 years ago in a mission school in China. What this has meant to the leaders of the Chinese Church in giving them an insight into the problems that the missionary meets, and what it has meant to those who have gone as missionaries, only secretaries, executives, and second-term missionaries of our churches can know.

There are many other things that one feels ought to be said, and it seems impossible to close without referring to one thing that is intangible to be sure, but is present as a proof of power. During these years, and especially during these recent years, there has been a strong undercurrent of good will that has grown and is making itself felt throughout the nation. Your missionaries are human, they grew up among you and were sent out from among you. They could not be perfect, but during these years of close contact with the people, differences as wide as the ocean, prejudice as deep-seated as original nature traits have been swept aside, and quietly and surely they have worked their way into the hearts of many myriads of that great nation, and patiently they work, bringing heaven down and lifting earth up by the power of Him who worketh in them to will and to do of His own good pleasure.

"Take up thy cross; let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart and nerve thine arm."

THE UNIVERSE IN WHICH WE LIVE

(Continued from Page 5)

He goes you hear Him cry, "My God, my God, why hast thou forsaken me." It was the cry of the human race. He was crying out, "Is this universe in which I live—is this experience called life, after all, unfriendly to these high things that I have seen in my own heart?" He was not afraid to die. He was afraid of an atmosphere that was unfriendly to the best that was in Him. That is the meaning of this cry. It seemed to Him that the universe was about to prove unfriendly to His highest aspirations. He died in the midst of the cross and of the thieves. Yet you cannot today touch life without touching Him. He has become greater to those that understand Him than the stars that shine, or the earth beneath. He has become part of the environment in which we move and there shines yonder over that cross a light that seems to be the light of a friendly world. This cross is a challenge to us to believe that the things that surrounded us were friendly to the best things that were within us. And that the high dreams of peace, and of brotherhood, and of love that have been impossible for men to banish from their hearts are not exotics striving for life on a soil that will, after a while, parch and kill them, but rather have the sympathy of the skies above us and the worlds that lie yonder beyond our view and the earth beneath our feet. These material things are the garments of God, who gives Himself to us today that the best within us shall not fail. The reality at the center of the universe is the same kind of reality that is within us, and gives us these aspirations, and in the strength of that reality we shall be able to follow our best.

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FEBRUARY, 1926



TENTATIVE SCHEDULE OF CONFERENCES FOR 1926

Student Y. W. C. A., June 4 to 13.

Student Y. M. C. A., June 15 to 24.

Missionary Education Conference, June 25 to July 4.

Community Conference of Y. W. C. A., July 6 to 15.

Industrial Conference, July 16 to 18.

City Y. M. C. A., July 19 to August 2.

Opening of Lee School for Boys, September 8, 1926.

Summer Quarter of Southern College of Y. M. C. A.,
June 10 to August 31.

Scy Camp, June 25 to August 20.



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VOLUME VII

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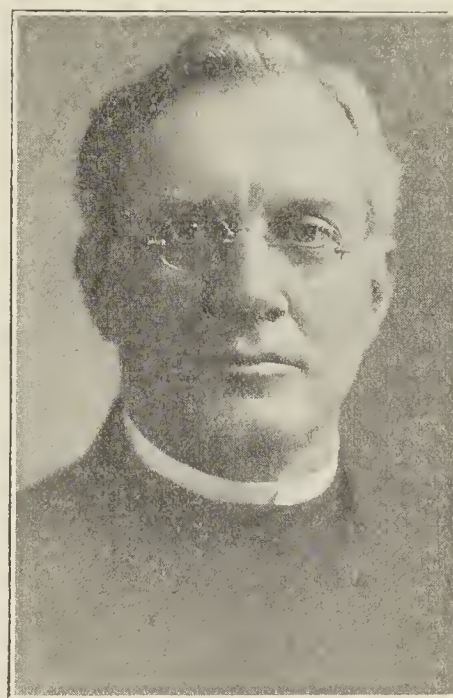
The Mind of Jesus*

By BISHOP THEODORE BRATTON

THERE are two concerns of infinite moment which we should face amid all the confusions and perplexities which are incident to the many controversies in our day, and the first of these is the fact that our generation has fairly entered upon a new era in the history of human life; and the second is that God is seeking and tutoring, and preparing men and women to meet the needs of the new day. I feel it down in the very bottom of my soul that this is true. I think I have felt it in the atmosphere of Blue Ridge during this Conference. Certainly I feel it in the atmosphere which those create who feel supremely responsible for the concerns of this world, whenever we are together. Now this might be said of every great era of the world's history. These have come in about every five centuries following that greatest of all eras which began with the incarnation of Jesus Christ, when God was shaking the earth to the very bottom. And now at last it has come to ours, and I believe that we have entered upon a new era in which the living God is seeking, and preparing, educating and tutoring, and inspiring those who shall stand for Him, and who shall be the apostles, and the

prophets of this new day into which we have certainly entered.

Now, I would not dare to choose so tremendous a subject and so vital a one with the effort to cover



BISHOP THEODORE BRATTON

it in just a short sermon time, unless I were perfectly aware that this entire conference has been preparing for it, and that the sermon has already been preached in a sense, and that my duty is to

*Title supplied by Editor.

Stenographic Report of an Address delivered during the Missionary Education Conference, Blue Ridge, N. C., 1925.



gather up into those maxims which shall actuate it, that which you have already been considering, rather than to make an excursion into the whole field.

My text is the entire lesson which I read you, but I want to fix your mind on this verse, "Have this mind in you which was also in Christ Jesus." That startles us. It cannot but startle us that Saint Paul should say to us that we should have in ourselves the mind of Jesus Christ, Our Lord, and that that mind should fix and control and direct our characters. The mind of Jesus. To have a mind is to fix a character, to change a mind is to change its direction. The mind of Jesus Christ is that which fixes the trend of his own character and directs and controls its every activity. From among the many characteristics of the mind of Jesus Christ, Our Lord, I am going to choose just two all inclusive ones to illustrate our theme this morning. The first of these is INFINITE COMPASSION, and the second is INFINITE HUMILITY.

First, Infinite Compassion. It implies knowledge, a perfect knowledge of man and the conditions of life. Let me say here, that it is utterly impossible for me to think of the great God except in the terms of a blessed and divine heavenly conference, seeking to carry out a divine plan for human life. Compassion, too, implies perfect love—a love not only that sympathizes but that suffers—and suffers to the death. Not only does compassion imply love, but generosity, a surpassing generosity that is always gentle and tender with human faults, that is always stretching out its arms in infinite patience to mankind.

Let us turn to a picture of this world upon which the great God looked down when He was to outpour Himself and come into human form. And for this purpose let us take the first chapter of Saint Paul's Epistles to the Romans, whose verses I am going to use freely in order that I may give you a picture of the world as Saint Paul looked upon it. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because that, when they knew

God, they glorified Him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers.

"Who knowing the judgment of God, that they which commit such things are worthy of death not only do the same, but have pleasures in them that do them."

Tell me, where is there anything in the wide world but an infinite love and enduring compassion that could have looked down upon such a cesspool of iniquity and then to have deliberately come to be one with it.

When you and I turn from the Scripture story to the Latin and Greek authors, we find that this same picture is drawn with this addition, that the evil is done as though it were good, that darkness was put for light, and error for truth as though it were perfectly proper and right for human beings to do it. And when we turn to ourselves, are there no sins and miseries to be redeemed in our life? The morning paper is a record of the history of crime and infidelity, and what the newspapers omit our experiences fill up. We do not need the Bible to tell us about sin and misery, and how this world is absolutely hopeless without the life of the Lord God. We do not need anybody to tell us about the misery of human life, about broken family relations, shattered and sundered by the rapidly increasing divorces, with little children orphaned with living parents. We do not need anybody to tell us about the indignity to pure love, and the besmirching of human relations. We do not need it because we have too much experience of it. We do not need men to tell us what it is to have entertained high hopes and to have had those high hopes dashed into nothing by our own sin and the sin of our fellows. We do not need anybody



SCY CAMP FOR BOYS UNDER 18—COMPLETELY ISOLATED—AND UNDER THE MOST IDEAL LEADERSHIP
OF ANY CAMP IN THE SOUTH



to tell us about confidences founded, as we believed, on a rock, and then to have that rock shattered from beneath us. Let us take one example: Do you remember how we used to talk with one another before this war came to us, about the conditions, the higher conditions of human society today, and how war would be absolutely impossible because we had grown in Christian faith and fellowship, because the nations of this world were intertwined in mutual interest—commercial interest, social interest, even to the mixing of blood by marriage of one nation to another? We said to ourselves that at last we had reached the time when war is no longer possible. Then in a moment, out of what seemed to many of us a clear sky, there came, as by a stroke of lightning, that which literally plunged this world into war and murder, the murder of Christians by their brethren. "It was not an enemy, but my friends." My own families divinely redeemed that besmirched the Lord God and crucified the Lord afresh. And we had thought that we had that confidence in His Christian nations that such a catastrophe would not be possible. He had a right to feel it after these two thousand years of Christian culture. Oh, the suffering God! I tell you as long as I live I can never think of God in any other terms than as a suffering God, as He looks down upon His children making a Hell of His blessed and divine Jerusalem. I used to glory in the empty cross, I still glory in it because whether you and I have been able to share our blessed Master's victory or not, He won it, and the empty cross is the emblem of a victorious Christ; but when I look through the experience of human life I must put beside that empty cross the crucifix—My Lord and My God crucified afresh by the sins of His own. The compassion of Jesus Christ, the Son of God! the ability to look out upon His world with so much love, in spite of its sin and corruption, that he should die for it. And Saint Paul tells us that must be our mind. That we should be able to look out upon this world with the mind of Jesus Christ and seeing its sin, and experiencing it, and seeing its corruption, and its iniquity, that we shall retain our divine hope for it and shall so love it as to spend ourselves to the death for it.

And then the second is His Infinite Humility, and I can fancy somebody saying, what are you dragging in this word humility for? A word which has come in our ordinary conversation to stand for something that is far from being coveted. I am afraid many of us interpret this word humility in terms of that perfectly dishonest and degraded sort of humility of a Uriah Heep—a crawling snake pretending a humility that its fangs may the more deeply be plunged into others. I am afraid we sometimes think of it in terms of that pharisaic humility, quick to approach the throne of God, while it looks with contempt on other people—but that is not the use of the word in the Holy Bible. That is not the use of it when we think of Jesus Christ as the ensample of humility to ourselves. Humility, in Jesus, means a complete and utter unselfishness, the outpouring of self for others. It means the utter and complete subjection of one's will to the will of another, which sees in God's cause and God's plan a motive infinitely more valuable than life itself and therefore empties self that self may be completely given in the keeping of God's blessed and divine will. "Lo, I am come to do Thy will, O God, I am content to do it." A weak virtue, a feminine virtue it is as men speak. Yet it takes every spark of manhood or womanhood and all the power in human character to fulfill it. The strongest of all virtues is the giving of one's will because of a cause which is greater than one's self. And straightway we think of our blessed God coming into this human world of sin at all. But let me say, and quickly, we do not owe the coming of the blessed Son of God into human flesh, we do not owe this blessed incarnation, *to our sin*. Jesus would have come if we had never sinned. The Son of God is the light and the life of mankind long before He is ever our Saviour. But what a difference sin makes in His coming! He might have come as a King of love to reign over a nation of lovers. He might have come to illustrate the highest and holiest characteristic of kingship, the service of love—but instead of that He came to be sin for us. He came to enslave Himself, because if He would save His nation of sinners enslaved, so he must be partaker of their every experience, and their every tragedy. It is



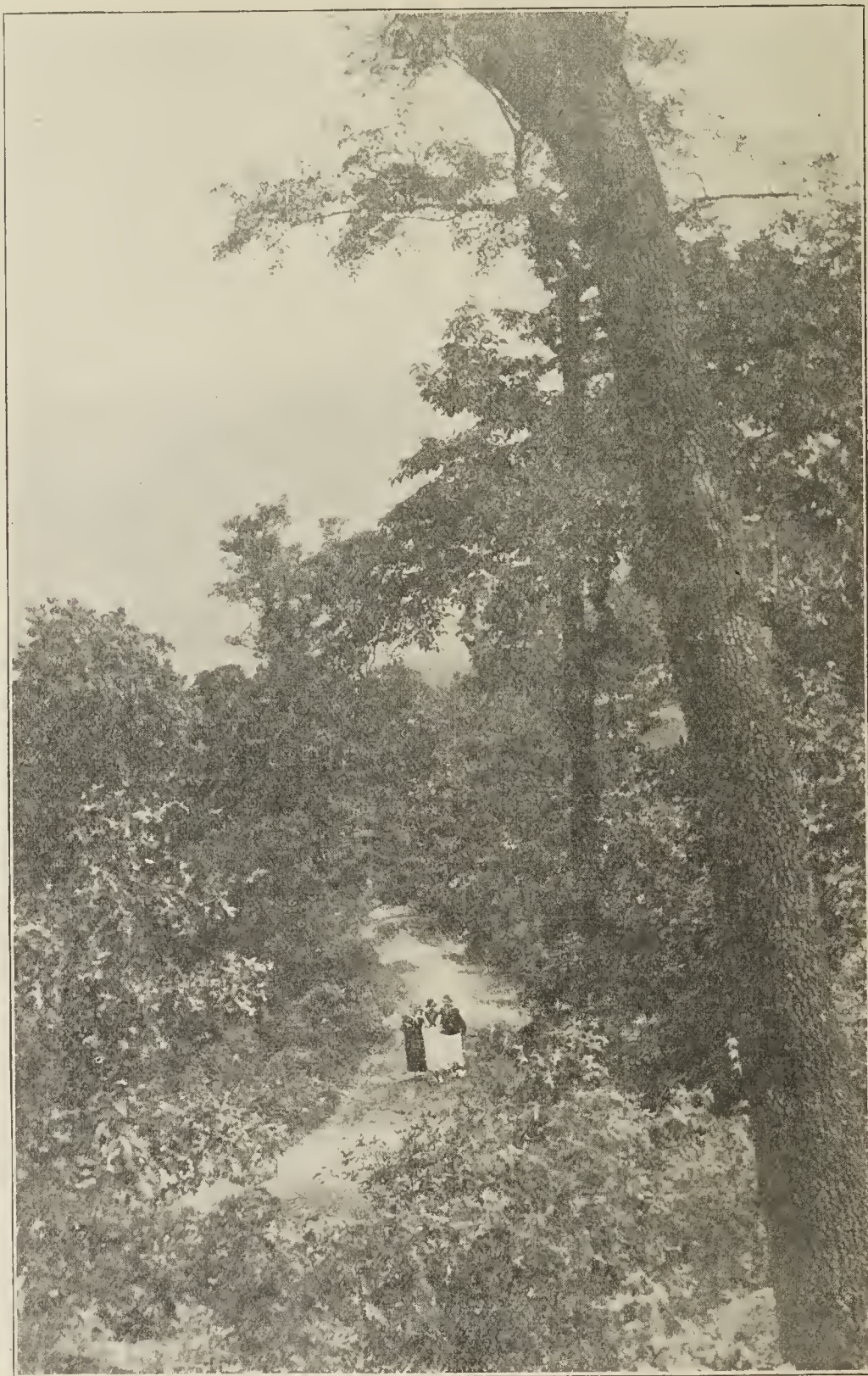
utterly impossible for us to save people without partaking of that from which they are to be saved. We must become one with it if we are to become victorious over it. And the King of Life, the King of Glory, and the Lord of Death made Himself subject to it and overcame and defeated it. And how was He received? "He came into the world and the world knew Him not, He came to His own, and His own received Him not." He, the eternal, willed to take human flesh upon Himself and to subject Himself to the public opinion of His people, to be adjudged at one time a wine-bibber, at another time a fool, at another time a devil. He, the utterly innocent and sinless one, willed to subject Himself to the earthly tribunal of His people, whose judgment had already been made before the trial came. He would receive no greater boon than that which the least of his own should receive. He would receive no merit or demerit beyond that of the lowliest, that of the two thieves crucified on either side of Him. His Infinite Humility! and Saint Paul tells us that that mind must be in us, that you and I must see a cause so infinitely more precious than self that life and all that life yields may be offered to the death for God and for God's own.

What does Saint Paul mean when he tells us, "Have this mind in you which was also in Christ Jesus"? First, I think it infers that the mind of Jesus Christ supplies us with our practical working knowledge, our personal knowledge of the living God. The God who emptied Himself and came in human form into Jesus Christ, is exactly the same God who is in you and me. There are not two Gods, only one, always one. And the God who was in Jesus Christ, Our Lord, living amid and sharing the temptations of the sins and the miseries, and the tragedies of this human life, that He might relieve and save His loved, yet enslaved family, is exactly the same God who in His followers in every generation of this world is sending them out on fire with divine love to fulfill the mission of the blessed Master.

Do you say that I am overdrawing that—perhaps have overstepped the mark just a little? Then I want to ask you to account in some other way for that little company of apostles, and brethren,

one hundred and twenty simple-minded people. Can it be other than that they were filled with the spirit of the living God and going forth in utter complete and divine hope and power to convert this whole world? Take from among them, yet not exactly among them, because he joined them a little later—take Saint Paul alone; and then I narrow that down and take this one little Epistle of the Philippians. Read it with care and tell me whether anything on the face of God's earth save the Spirit of God in that man that could have written that Epistle. There *is* no other way to account for it but that God was in Him. Or take the early martyrs. I realize there are martyrs and martyrs. I realize that there is the martyrdom of the soldier who in order to save his military pride falls upon his sword in defeat rather than be captured. That there is the martyrdom of a Stephen looking up into the heaven of heavens and dying for a vision. I know there are varieties of martyrdoms whose motives determine values. But I want you to account in some other way for the early martyrs, who had tested the truth of Jesus Christ, save upon this one hypothesis, that God was in them, and God's blessed life was pulsing through them. I have a vision before me at this moment represented in that very marvelous portrait, as I think it is, "Diana or Christ," and use it as a representative illustration, because I find it so often in the homes of my friends. There is the judge sitting upon his tribunal, and there are the fagots already burning; there are the armed soldiers attending her and there in the center a sweet maiden standing before the judge. She is required to deny the Christ and burn incense to Diana. Her lover is close by grasping her wrist, his whole soul in his face. He is begging her to deny the Christ and save her life; and then as one looks upon the face of the maiden, radiated with the very love and character of the Lord Jesus Christ, one knows the answer, "Deny my Christ and save my baby's life! never! never! my faith's refrain may be sung in tune with crackling embers, but my soul shall be ever true to the Lord of life.

Or come to a later time and tell me whether anything but the spirit of the living God was living in men like Williams and Liggett, those first two



A FRIENDLY ROAD ON THE BLUE RIDGE GROUNDS



missionaries that entered China and Japan. Williams living there for seven years, some records have it for twelve years, waiting in infinite compassion and patience, until the spirit of the living God should unclasp the fast closed door of just one single Eastern soul. Just think of us waiting twelve solid years for the first evidence of an impression. Or Livingston, the brave, hardy Scotchman, who was filled with a vision of His Master's love inspired by the God himself living his whole strong manhood with those black people in Central Africa. Living and dying there that the cross of Christ might be raised that all men might be drawn unto Him. Or Hannington, that Englishman of dauntless courage and consecration who entered East Equatorial Africa, who became master almost upon the day on which he reached it; and yet his consecrated blood was the seed of a stream of missionaries who have in their wonderful work made Eastern Equatorial Africa one of the greatest romances of modern history. Or take Cary, the tailor, weaving into the very seams of his garments his vision of the very power of the Lord God as it is woven into the seam of human life, and then going forth from the vision to India to open up that great land to Jesus and His salvation, and tell me that anything but the spirit of the living God could ever have produced that.

Or take one sample more, I think of General W. C. Gorgas, and his brother physicians sacrificing their lives with true martyr spirit, in yet another field of redemption, giving their very lives in order that they might rid this modern world of the greatest terror that it has ever faced, ridding us of yellow fever at the cost literally of one, and at the price in spirit of the life of all. I knew Gorgas, he was a big boy at college when I was a young boy. He was the very ideal of fine chivalrous manhood, the ideal of us younger fellows. I know his spirit, and I know that it was nothing short of the consecration from on high that made him a high priest in the temple of physical redemption, and tell me that anything but the spirit of the living God could do it.

Listen, I can't be a Saint Paul, I can't be a Williams, I can't be a Livingston, I can't be a Cary, I can't be a Gorgas, but thank God, He does

not mean me to be any of them,—He means me to be myself and offer myself as a vehicle of His divine grace, as the instrument of His eternal irresistible power of redemption and salvation in this world. A practical working personal knowledge of the Lord God is *God in us*,—constraining us by the love of Jesus Christ. What again does this mean for us—this mind of Jesus in us? It means first, this practical working of the knowledge of God, and it also means the practical working knowledge and valuation of human life. Nobody can begin to live well until he has become perfectly persuaded that the life he lives, in common with others and in himself, is worth the living. Now Jesus is forever balancing up values and measurements of human life and contrasting them. “How much better is a man than a sheep?” “If God so clothe the grass of the field, will He not much more clothe you, O, ye of little faith?” “What shall a man give in exchange for his soul?” “What will it profit a man if he gained the whole world and lose his own soul?” Let's take that last in order that we may illustrate human values as Jesus has directed us. I don't know the value of this world,—the figures get too great for even my imagination. I remember so well when we got back from the other side after the war and found America literally drunken crazy with wealth, I happened to be sitting in the railroad train listening to some half dozen men, engaged in big business, exultingly speaking of their business projects and of the immense profits that had resulted; and by and by I asked one of these men what the profits were of American business in a year. He replied, “This past year it was something over thirty billions of dollars,” and I tried to think what a billion was and I couldn't. It was absolutely beyond my compass, I have no arithmetic that can in any sense convey the idea of thirty billions of dollars to me. I think I know a little about a dollar, I deal with those occasionally,—but what on the face of the earth do thirty billions of dollars mean? That was the profit on American business alone in one year, and just think of all these other countries on the globe, and what the profit of the business on the globe is,—and then of what the world is worth. Yet Jesus puts that whole world on one



side of the scale, and one soul on the other side of the scale, and the soul outweighs the globe. One little black Hotentot in the heart of Africa on one side of the scale and the globe on the other, and the little black soul outweighs it. The value of a human life as Jesus estimates it! Nobody in this wide world can ever follow Jesus and for one solitary moment have one single feeling of scorn for any human life. You cannot do it because that life is a spark of God let down,—eternal, and divine. Just think of somebody carelessly entering into a lynching party,—can you think of it? Now, there have been many valuations of life. We are constantly witnessing the valuation that people put upon human life in the record that is given to us in the newspapers of how we treat it. And there were

estimates in our Lord's time. In our Lord's day a leper was an outcast to be despised; the sick were possessed with devils; a woman was scarcely more than a slave, and except in high Jewish life a child was a mere chattel; and an enemy, to be hated and revenged.

What is our blessed Lord's estimate, "Go tell John what things we hear and see, how the deaf hear, the blind see, the lepers are cleansed, the sick are healed, and the poor, the outcast of society have the blessed news of God's own sweet gospel of love and salvation poured into their ears."

Listen again, "Ye hath heard that it hath been said, hate your enemies, I say unto you love your enemies. Do good to them that speak evil of you and despitefully use you." It takes the Christ



A WINTER SCENE



spirit to do the Christ task, yes, and it takes the Christ mind to learn the Christ values. You and I cannot give ourselves to life until we have our working knowledge of the Lord God, this personal knowledge, and our working knowledge of life and life's values.

What does the mind of Jesus do for us? Well, in one word, to have the mind of Jesus Christ is consecration to God and to God's task. Let's understand what this word consecration is; and in order to present it to you, I am going to mention three ingredients of consecration.

And the first is the word sanctify. Now I realize that it is used in two senses. In our every day language, we use the word sanctify as to cleanse, or to wash—to make clean. But that is not the meaning of it in the Holy Bible. I do not hesitate to say that there is not a verse in which this word is used when it is obliged to mean to wash, or to cleanse, but that in every case it may, and in most cases must mean to set apart, to devote. Take for example our Lord, "For their sakes, I sanctify myself." Jesus did not need any cleansing,—He did not need any washing. What He meant to say was, "For their sakes I devote, I set myself apart, I consecrate myself to this blessed task of dying and living again." But I am going to adopt both meanings, because you and I must understand that we cannot consecrate to God what is dirty and unclean, and therefore we want the cleansing first,—the blessed laver of the Lord Jesus' blood to cleanse us from all sin and then we can do what Jesus did, "For their sakes, I now sanctify," I set apart, I consecrate myself and all that I am, and all that I have, that God may sanctify us with the power of His spirit.

Then the second ingredient is surrender. I believe the reason why some people are unhappy in this world is because they have never surrendered themselves to any cause at all that they expect to continue in. Surrender! "I beseech you by the mercies of God, present your bodies a living sacrifice to God." Now that word, "present," in Greek language is used in a tense that we do not have in English. The best we can do is to use the present tense, which implies continuance, but the Greeks have a tense the, aorist, that means an act

done, "done forever." Present yourself to God once and for all,—and I tell you until you and I just absolutely settle the question forever, and say,—forever I surrender, we will never have any happiness. We will be eternally bothered with all sorts of queries as to whether I ought to do this or that. "Present yourself" means that I have already settled that,—God's will is become mine,—I surrender to the Lord Jesus Christ, and these questions shall not bother me because I have presented, consecrated myself to the living God. I grant you that this is not easy. I believe that the problem of life underneath all the problems is just that problem of settled questions through complete surrender. It is difficult. Let me tell you a little story that I read not long ago which illustrates what I want to say. A little child got his hand caught in a vase, and he tried to pull it out and couldn't. His mother was very much disturbed, and she tried to pull it out. It was a valuable vase but the little hand was just as valuable and more so. By and by father came and he tried to get the little hand out, but he couldn't. Finally he said, "Now son, make just one more trial, stretch your fingers out straight as you see me doing, and then draw this way," and the little child looked up in his father's face and said, "Oh, but father, if I did that, I would lose my penny!" The dear little fellow had a copper in his hand and he couldn't open it because he would lose his penny. That is what is the matter with us! We are grasping coppers! Open your hand, lose your coppers, and God will fill you with the gold of his divine life. Surrender and be done.

Then finally, crown Jesus as King and Ruler.

We sing that hymn, "Crown Him Lord of all," and as somebody expressed it, "If we do not crown Him Lord of all, we do not crown Him Lord at all." Crown Him, make Him the ruler over your life, the organizer of these astonishing marvellous powers that we have of mind and body,—the organizer who shall work through them because they *are* organized,—every power of your being thus harmonized by Him. Saint John had a beautiful quotation from our blessed Lord, "He that believeth on me from within him shall flow rivers of living water." "He that believeth on me," which means,

(Continued on Page 11)



Summer Quarter—Southern College of Y. M. C. A.



SOUTHERN COLLEGE of Young Men's Christian Associations is very happy to be able to announce that its new building on the Blue Ridge grounds will be ready for the opening of the Summer Term, June 10th, this year. The building is now under construction, and is of the beautiful colonial type in keeping with the other buildings on the Blue Ridge grounds. The building is most conveniently arranged and is amply large to meet all of the needs of the Summer term of the College. It contains twelve one room efficiency apartments with bath and kitchenette, for our married students. It also will have a sufficient number of single rooms to take care of all the unmarried students for the summer.

This handsome building with its auditorium, class rooms, and social hall has been made possible through the generosity of the citizens of Asheville, North Carolina. The bulk of the money is being contributed by these friends in Asheville, and the balance necessary to complete the job at once, has been guaranteed to us by a very generous friend who always helps with our Blue Ridge enterprises.

Southern College is tremendously anxious to be of as large service as possible to the secretaries of the Young Men's Christian Association, who are already in the work. With this end in view, we have planned this year to divide the Summer quarter into two terms of six weeks each. The courses of study will be arranged on the basis of five hours per week so that we will give in the six weeks a full quarter's work which would ordinarily take three months. This will mean that our students will not carry quite so large a number of studies, but will be able to do a more intensive piece of work for this shorter term.

Southern College is primarily a graduate school, and requires two years of college work for entrance to its regular student body. We have however, arranged special courses for this summer, to which men with high school diplomas will be admitted. We feel that this will greatly increase our opportunities for service to the men already in the Work,

and we are, as stated above, anxious to be of as large service to them as possible.

Through the generosity of some of our friends, we have available for this summer a few scholarships which will pay a portion of the expenses of some advanced students. These scholarships are to be given to college graduates who are interested in continuing their professional training.

As a part of the special work which is to be carried on this summer, there has been arranged a school for Boys' Work Secretaries extending over a period of six weeks, beginning July 21st, and continuing until September 1st. This school is under the leadership of Mr. C. B. Loomis, who has for a number of years been the Regional Boys' Work Secretary of the National Council of the Young Men's Christian Associations for the Southern territory. It is confidently expected that a large number of boys' work secretaries will avail themselves of the privilege of this type of training. Most of the men in this field are looking toward a finer type of service to the boys of the South, and are glad to avail themselves of this privilege of better fitting themselves for this service.

There will also be a special school for Student Secretaries running during this same six weeks under the general leadership of Mr. J. W. Bergthold, Regional Student Secretary of the National Council of Young Men's Christian Associations for the Southern territory. As a part of this school for student work, there will be brought in about forty presidents of College Young Men's Christian Associations. Special courses will be offered which will prove helpful toward better fitting these men for positions of volunteer leadership in the colleges and universities of the South.

Coincident with the two schools referred to above, there will also be special courses of interest to men engaged in the general administration of Association program in City Associations. This school will be under the general leadership of the Southern College staff. It is, of course, understood that the entire Southern College faculty will give courses in all of these schools. Any student, there-

fore, attending the summer term of any of these departmental schools will have the full opportunity of fellowship with this group of faculty men of the Southern College who are giving their lives to the training of secretaries for the Young Men's Christian Associations.

The course of study offered for the summer quarter this year is unusually rich in content. We are, of course, most happy to welcome back onto the Blue Ridge grounds Dr. J. L. Kesler, who was not with us last summer. His many friends will recall that he spent last summer traveling through Europe in the party with Sherwood Eddy, making a special study of the social and economic conditions of those countries. He will, of course, bring renewed inspiration to his classes with his usual vigor.

The regular year around faculty of Southern College is augmented for the summer term with the addition of Dr. O. E. Brown, of the Vanderbilt School of Religion and Mr. Henry E. Wilson, Student Secretary of the Young Men's Christian Association of the University of Illinois. These men bring to their classes very interesting experiences from their different points of view.

A very interesting program of practical helpfulness will be that put on by our department of Physical Education, under the leadership of Mr.

F. B. Messing and Mr. A. B. Miles. They will carry their usual classes in the theory and practice of physical education and will enrich their courses for the summer term with the addition of such classes as Play Leadership, Mass Athletics, Coaching in Major Sports, Swimming, Etc.

As an indication of the great variety of work offered and the helpfulness of same, a glance at the Southern College catalog shows us such courses as those taught by Dr. W. D. Weatherford, on the Basic Principles of Christian Faith, and also his courses on Anthropology, leading up to a study of Race Relations. We also see the work in Sociology under Dr. R. E. Baber; Religious Education, taught by Dr. W. E. Uphaus; Vocational Guidance and Efficiency by W. P. Cunningham; Woodcraft and Specialized Work for young men, taught by E. S. Lotspeich; and Song Leadership taught by Mr. J. J. King.

We can think of no finer experience for the secretary of the Young Men's Christian Association than the opportunity to spend the summer in studying at the Blue Ridge Home of Southern College. The climate there in the mountains is conducive to the very best type of study, and the splendid fellowship and inspiration of the occasion bring such added resources into one's work as that the value cannot be estimated.



ASHEVILLE BUILDING ON THE BLUE RIDGE GROUNDS WHICH WILL BE OCCUPIED BY SOUTHERN COLLEGE STUDENTS



The Cure of Despondency*

REV. CHARLES R. ERDMAN



WHILE the clouds are hanging darkly on the mountain tops tonight we shall review together a brief story which may tell us how, in a figurative sense, we may rise above the clouds which at times shadow us, above the mists of doubt and fear and despair, and can stand again in the sunlight of peace and faith, and we rehearse this story because there may be someone here tonight who is discouraged, whose face has been smiling, but who has come to this gathering with real reasons for feeling disheartened and discouraged and in despair.

The story is that of the prophet Elijah, whose life had been threatened by Jezebel, who had come alone a day's journey in the wilderness and had fallen under a juniper tree and had prayed that the Lord would take his life from him. What occasioned such despair on the part of the prophet, and what brought him relief?

It has been suggested that he was depressed because of a sense of loneliness; and that is indeed a cause of despondency. This is, as men say, "a lonely world." There are persons all around us who are longing for sympathy and for friendship, and one of the greatest services being rendered by the Christian Association is that through it you are offering helpfulness and sympathy to men who are in need of friendships. It is depressing to be alone, and sometimes the loneliest places in the world are not the mountains, but the streets of a great city where you are lost in a crowd.

Some people, however, love to be alone, and it is then that they do their best work. Elijah seemed to be one of those men. He stood alone when he won his greatest victory on the slopes of Carmel. He seemed to have no friends on his side. He was alone in the desert by his own choice; he had dismissed his servant, and unattended had begun his long journey toward Mount Horeb. And, in another sense, he was not alone when he sank down in discouragement under that juniper tree. We see him surrounded by a great crowd of men and women

of all generations who have known his experience and who, in some true sense, had been seated under the juniper tree. Moses was there, and Job and Jeremiah and David and Jonah. Probably some of us have been seated under that tree, and the story of the old prophet may be of help to some who, while never in despair, have their faces turned in that direction, and who may need warning and guidance lest they find themselves in the company of the despairing prophet. First of all, it has been suggested that fatigue was the occasion for his depression, and it is perfectly true that physical exhaustion does lead to despondency. Robertson, of Brighton, in writing a sermon on this subject intimated that such was the occasion of Elijah's despair. Robertson, of Brighton, ought to have known, for he himself sat under the juniper tree for a long time. He must have been there when he wrote to his friend, "Since the day when we set our watches and parted, I have not known an hour that I would have arrested or bid to stay." He emerged from the shadow of the tree, but he realized that depression is frequently due to exhausted nervous energy.

It is true that Elijah had been subject to a very severe strain, and it is not at all strange that when his strength was gone, his courage also failed. If you are depressed, do not feel that your faith is eclipsed and that your spiritual life is at a low ebb. Probably all you need is rest and refreshment.

There is another reason for depression. In the case of Elijah it was his fear of Jezebel; and fear is always depressing. Possibly we may be conscious that we have failed either in our spiritual experience or in our Christian service, and this is distressing.

The real trouble, however, with Elijah was that his faith had failed. He was looking at himself and at his failure rather than at God, and he seemed to feel that the cause of God depended upon him alone. He was taking himself too seriously, and this is frequently a cause of depression.

Nevertheless, Elijah's face was turned toward Horeb; he wanted to reach the mount of God, and

*A stenographic report of an address delivered at Blue Ridge during the Southern Y. M. C. A. Summer School.



when one is facing in that direction he is certain to find relief.

It will be more interesting now to note how that relief came to the prophet of old. First of all, he was given physical refreshment; he fell asleep and rested, and then awoke and found that an angel was standing near with bread for him to eat and water to drink, and when he had partaken of these he lay down and slept again, and a second time he was awakened by the angel and again given nourishment, so that he went in the strength of that food forty days. It is remarkable what a change is wrought in our mental outlook and attitude by a good night of rest. It is possible that these days of vacation spent here among the mountains may bring some of us into an entirely different frame of mind, into a happier spiritual state.

Then again, Elijah was rebuked. The Lord met him on the mountain with this searching word, "What doest thou here, Elijah?" And some of us need to be rebuked for our despondency and our fear. If we are children of God, should we be in despair, should we allow ourselves to be so easily discouraged?

Elijah was further restored by a vision of the grace of God. He was a man who expected to see God in the whirlwind, in the earthquake and the fire, but was rather surprised to finally find that God was speaking to him in a still small voice. He caught a vision of the grace of God. Such a vision we can catch in the face of Christ and as we review anew His saving work and remember His unfailing love.

Then, too, Elijah was given new work to do, and for discouraged souls nothing is more helpful than some new task. Let us address ourselves to the next duty which awaits us and we shall probably find that our feeling of discouragement is disappearing. We should thank God for the blessed ministry of toil.

Last of all Elijah was given a new vision of the triumph of God's cause. He had almost indicated that God was to fail. He had concluded that if he was personally unsuccessful that God Himself would be defeated. He was now given to understand that

the cause of God would never fail, and there on the mountain top he was brought out into the light of a new and triumphant faith.

We should do as Elijah did, seek for a new vision of God. We should try to attain the height of the mountain of God. That is, we should try by some effort to reach a place where God will be more real to us. It may be here among these mountains and in the society of Christian friends. It may be when we are alone in the time of prayer, but in every possible way we should seek a new vision of our loving Father until we can re-echo something of the experience of the poet when he said:

"I stand upon the mount of God
With sunlight in my soul;
I see the storms in vales beneath,
I hear the thunders roll.
But I am safe with Thee, my God,
Beneath these sunny skies,
And to the height on which I stand
No cloud nor storm can rise."

"THE MIND OF JESUS"

(Continued from Page 7)

he that crowns me as Lord of life,—that is what he meant for Saint John goes on to say "and this he spake of the Holy Spirit which should be given to those who believe on Jesus, for the spirit was not yet given because Jesus was not yet glorified."

Listen, in the world's history, the pentecostal outpouring had to come after the ascension on high,—power had to come after the enthronement,—and that is absolutely true in every individual life. If you and I are going to have the power of the Spirit of God, it is because we have enthroned God at the seat of power over our whole life. First, the ascension, then the pentecost. It is true of every single life, and I would pin that in your souls, I would write it there indelibly, "Crown Him Lord of All," and then the astonishing result follows,—not merely streams, but rivers of living water proceed from the life thus ruled by the Lord, Jesus Christ.

DOES CULTURE COUNT



TO the question of whether culture counts in the work-a-day world, Dr. Huntington, of Yale, makes a pointed reply. Basing his statements on Vishee's investigations of 18,400 names appearing in "Who's Who in America," for 1921, he found that it took 48,000 unskilled laborers to produce one of these 18,400 persons. Each of the 48,000 skilled laborers, who undoubtedly furnished more cultural advantages for their children, produced thirty of the names in "Who's Who." An equal number of farmers produced seventy of the names, the same number of business men produced six hundred names.


Professional men exclusive of clergymen produced 1,035, and each 48,400 clergymen produced 2,400 children who were sufficiently renowned to get their names in "Who's Who."

It is a well known fact that the homes of clergymen during the last half of the last century—(the period during which the persons named in "Who's Who" for 1921 were growing)—were the centers of culture in America.

Of course these clergymen were leaders themselves, and hence would be expected to pass on to their children through inheritance certain qualities of leadership, but no one can doubt that the cultural atmosphere of these homes had much to do with that type of training which develops real leadership.



What Are Standards in Education?

N their attempt to set standards by which the public can judge students and institutions, the leaders in education are in somewhat the position of the colored preacher who proposed to explain the inexplicable and to "unscrew" the inscrutable.

The trained educator knows how imperfect these standards necessarily are, but the layman does not. Especially is this true of the inexperienced school-boy who talks of "units" and "credits" as if they were definitely fixed values as a yard, a pound, a gallon. If all teachers did exactly the same kind of work, this might be more nearly the truth, but a single illustration will prove that they do not: A professor in a certain teachers' college sent out several hundred copies of the examination paper of a high school student, requesting that the teachers grade the paper. When the papers were returned they showed grades ranging from 36 to 98. If there is no uniformity of grading on the one paper, certainly there could be no uniformity where many papers were under consideration.

The chief, and sometimes the only, aim of many students in both school and college is the securing of certificates, credits, and diplomas—mere "scraps of paper" under such circumstances.

The question then arises: Does the present system of standardizing make it possible for the layman to compare the merits of different schools? It is apparent that a *certificate* or a *diploma* or a

degree from different institutions cannot mean the same.

In selecting teachers for Lee School I am not so interested in their degrees as I am in their personal interest in boys and their ability to inspire and lead them. I am more concerned about the thoroughness of their preparation for college than I am about their records at college. I am more concerned about their finished scholarship and their enthusiastic interest in their subjects than in the amount of pedagogy and methods of teaching they have had. In Lee School we wish to put first things first and not get lost in the mazes of educational theories.

We must never lose sight of Garfield's definition of the best college—"Mark Hopkins on one end of a log and a student on the other." It is quite right and sometimes very necessary to enlarge the log into a great plant, but if more emphasis is put on the kind and size of the log than on Mark Hopkins, everything is lost. In setting up present day standards in education, too much emphasis has inevitably been put on external things.

Lee School cannot be an educational Pharisee that makes clean the outside of the cup and platter while the inside is full of corruption. It cannot be untrue to the name it bears nor to the organization that sponsors it. Therefore, thorough scholarship, clean life, and high ideals, must be its principal aim, and its faculty must be composed of men of engaging personality, high ideals, and real leadership.

J. A. PEOPLES.

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THE writer recently visited Miami, Florida. He saw streets being made almost while you wait and observe; he saw sections of the city spring into existence almost over-night, with handsome residences and every modern convenience. He saw numbers of enormous hotels going up costing fabulous sums of money. He saw lots sold at \$4,000 a foot front. He saw multiplied thousands of automobiles bearing prosperous looking and pleasure loving people, and, like the Queen of Sheba, he exclaimed, "The half has not been told!" He was aware, also, that there are other places not so greatly different from Miami.

But the question the writer kept asking himself was, "Has America built into her young men and women enough ideals and enough character to stand all this prosperity?" Is anyone prone to turn aside and call this a preachment, he only needs to listen to the talk of the young people on the trains going to and coming from Miami.

If we are to stem the tide and be stronger as a nation and as a people because of this wealth, we shall have to greatly strengthen the leadership of ideals. More of this wealth must be turned into training the social and religious leadership of our times. More money must be devoted to building ideals as well as building skyscrapers. One wonders if men who are in the rush really see this. The writer at least found one such man in the heart of Miami's maddening throng.

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MARCH, 1926

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Order of De Molay, June 15 to 22

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DR. W. D. WEATHERFORD, Consulting Editor H. W. SANDERS, Assistant Manager

“Who Do Men Say That I Am?”*

MR. PHILIP WHITWELL WILSON, New York City, Former Member of British Parliament.

I NEED not say that I am very grateful to Mr. McNair for the words which he has said about me. I know very well that your hospitality has been none the less kindly because of your generous feeling for the country from which I come, and now at the end of a busy week, and at the beginning of another one, “after six days,” Jesus takes you and me and claims our company and says, “Come unto the high mountain.” It means a very severe climb. Religion is not easy. Nobody will ever make it easy. Not all are equal to the high mountain. There were seventy evangelists, but there were only twelve disciples, and there were only three of those apostles invited to the high mountain. In the church, as in the college, there are honor fraternities. There is a chance for the ambitious men and women. The high mountain means the wide outlook. You see over the roofs of churches, of homes, of factories,—not that God loved my world, but that God loved *the* world,—labor as well as capital,—whites as well as colored,—Christians as well as Jews,—heretics as well as the orthodox. The Golden Rule was preached on a Mount. The Cross was raised on a Mount. The Spirit was promised on a

Mount. Christ’s love, however, revealed must be unrestricted by all limitations, and His horizon must be as broad as human needs.

Of course the worship even on the Mount was complicated by theological difficulties. Who was Christ? The twentieth century question was thus the same as the first century question. It is a continuous question that is never answered. This year sixteen hundred years ago the Council of Nicaea met. It was exactly sixteen hundred years ago. They met to decide the question of, “Who is Christ?” Why it was Christ Himself who put the question, “Who do men say that I am?” as if He was Himself staggered by the burden of His divinity. It is His question as well as yours and that is why He helps you to answer it. He does care what men say. He watches the press, He watches the college, He watches the church, but that is not enough—He comes to close quarters with you and with me. We have only just discovered the radio, but Christ used the radio from the foundation of the world. He always listens in on human souls.

“Who do you say that I am?” I think that the very discussion of Christ’s divinity proves Him to be divine. About none other does this discussion arise. You say, “Lo, there is Christ, here is Christ.” Tolstoi was the Christ of Russia. Gandhi

*Stenographic Report of an address delivered during the City Y. M. C. A. Conference, Blue Ridge, N. C., 1925.



was the Christ of India, both better known in their life time than ever Jesus Christ was, but neither of them comparable with Him in divinity. The very form of the question asserts His deity. "Who do men say that I am?" "Iai" in Hebrew is "Jehovah." What we need to realize is this, that God in Christ was not revealed merely as good, as great, as strong, as loving, but as near to us—a present help in trouble. That was the particular revelation—Christ as "I am."

Well the answer to the question was this,—“You are John the Baptist,” or “Elijah,” or “Jeremiah.” What amazing answers. For every one of these men were dead. You see there was no longer the sneer of the scholar who is superior to Christ, and asks the question, “Is not this merely the carpenter’s son? Don’t we know His brothers, and sisters?” The deep instincts of the common people realized that Christ was more than the carpenters’ son, that he was eternal, and therefore stronger than death, and the author of everlasting life. “John the Baptist, Elijah, Jeremiah, and the Prophets.” Yes, as Tennyson said, “Thou art both human and divine, The highest Holiest manhood son.” He does sum up the best that man has ever hoped, or ever thought. He was the teacher, the healer, and the Rabbi, but was He no more than that? Peter said, “Thou art the Christ, the son of the living God.” The first and to me the sufficient confession of faith. I want no other, I know nothing more than this. Is any other answer possible? For put it in the negative. “Thou art not the Christ. Thou art not the Son of the living God.” What was the word Christ? What did it mean? Anointed, or appointed, the man chosen to be two things—the Servant and the Savior of mankind. If our Lord was not the Servant of mankind, and the Savior of mankind, who did serve and save us? If our Lord was not the Son of the Living God, then who else can be the brother of all mankind?

When Simon confessed the deeper faith, it made him the bigger man. And Jesus returned the compliment and said, “Thou art Peter and on this rock I will build my church.” And I say to every one of you, “Thou art Peter and on this rock I will build my church.” You say, “I, Peter,

an apostle? I am a typist, I am a reporter, I am a clerk in a drug store, I am a sophomore.” I agree that you don’t find Peters in the telephone directory. If you want to ring up Peter you have to ring up Simon Barjonah, Smith son of Jones, and there are hundreds of Jones and thousands of Smiths. Yet Christ said, “Thou art Peter,”—the average man as the foundation of Christ’s Church,—every true church built on “main street” where there is the main need. “Peter” is not what I am, but what I can be in Christ, the best in me conquering the worst in me. Peter had the record of thrice denying the Lord, of being thrice repentant and consecrated. Judging by the gospels, he was a braggart and a coward. Judging by the Epistles, he was a hero, a missionary, and a martyr. And so the church which Christ founded is the church of the layman in which you have the priest, not after the order of Aaron who was ordained, but after the order of Melchizedek, who had no father and no mother, a son of man. “The layman’s church” is the church against which the gates of death and hell shall not prevail. I look at your scenery, mighty rocks raised by volcanic energies, but I also think of those lonely islands of the South Sea reared in mid-ocean—how? Not by any miracle, but by the patient toil of the insects in the coral,—building, building until they have a reef around the homes of men and women against which the storms of the Pacific Ocean rage in vain. Every stone in that reef is a jewel of humble service—“Thou art Peter, and on this rock I will build my church.”

You say, “but why these dogmas, they don’t help, they only hinder.” Christ recognized that because he says, “Then charged His disciples to tell no man that He is the Christ.” I never like to be “told” things. Confess Him yourself—that is right—but you are really forbidden by Christ to force your creed on others. Don’t put it in the press. Argument does not convince. Argument like aggression only antagonizes. Why the Apostles themselves were dazed by the vision of Christ’s divinity! They were sore afraid like scientists over an unexplained phenomenon. They did not know what they said. The mystery of it all made



them delirious. They didn't know what they were talking about. And so we need to be tolerant with theologians in a difficulty,—they usually come out right in the end. When Peter was an old man, he forgot his perplexities and remembered only Christ's glory seen on the Mount.

Of course I need not say that they had proposed a new trinity,—quite modern, up-to-date,—three tabernacles, one for Moses, one for Elijah, and one for Christ,—law, redemption, prophesy all put on one level. "A very convenient arrangement," said everybody. "There is so much good in all religions. Let us have a tabernacle for Buddha, a tabernacle for Confucius, a tabernacle for Mohammed, a tabernacle for Gandhi, a tabernacle for Tolstoi, a tabernacle for H. G. Wells!"

Now it is perfectly true that Moses and Elijah did meet Christ on the Mount, they did talk to Him, and I say, let the conversation continue. Let every young man and woman read books. Let the poets, writers, or teachers talk to Christ. But don't let them do all the talking. Read their books but also read the Bible. Let the modern man and woman have their say, but let the eternal Christ also have His say.

Now of course you say it was a very unpleasant place, that mountain. It had a cloud on it. The cloud didn't seem to reveal God, it seemed to obscure Him. It was a cold and dark cloud, a cloud of doubt, a cloud of argument. And Christ was silent, and unseen as He seems sometimes today. But He was not Christ absent. Listen, there is even in the cloud the voice saying, "This is my beloved Son, hear ye Him."

The cloud will lift and again there will be Jesus only, the one man who meets us, supreme over all.

Why supreme? Let's just see for one moment. He was transfigured, not by the reflected light of art and scholarship, but from within, from the heart. The light that transfigured Him was love, and his raiment was "glistening," as Saint Mark says, so as no fuller on earth could whiten it.

It was love shining through the robes and garments of dogma, and tradition, and organization.

It was just here that Peter needed teaching. He was orthodox but he needed "the mind of Christ" which was love. Hitherto he had known the Christ of success, of power, of efficiency, the Christ who healed the sick, who raised the dead, who walked on the water. But the powerful life is not enough. It is love that pays the price. And though Christ was undoubtedly perfect as Teacher, Example and Healer, men were still perishing in their sins, as they are perishing today. There needed to be the sacrifice unto death. You had to have a Christ that faced not merely the day's work, but the night's doubts. He had to be a failure as well as a success, rejected by the best people, the elders



and the scribes, and the chief priests. Yes, rejected by the best people—the professors, the presidents, the statesmen—they rejected Him. The wonder was not that He was transfigured, but that He was transfigured in disappointment. He dared defeat. His was the love that never faileth, that beareth all things, believeth all things, endureth all



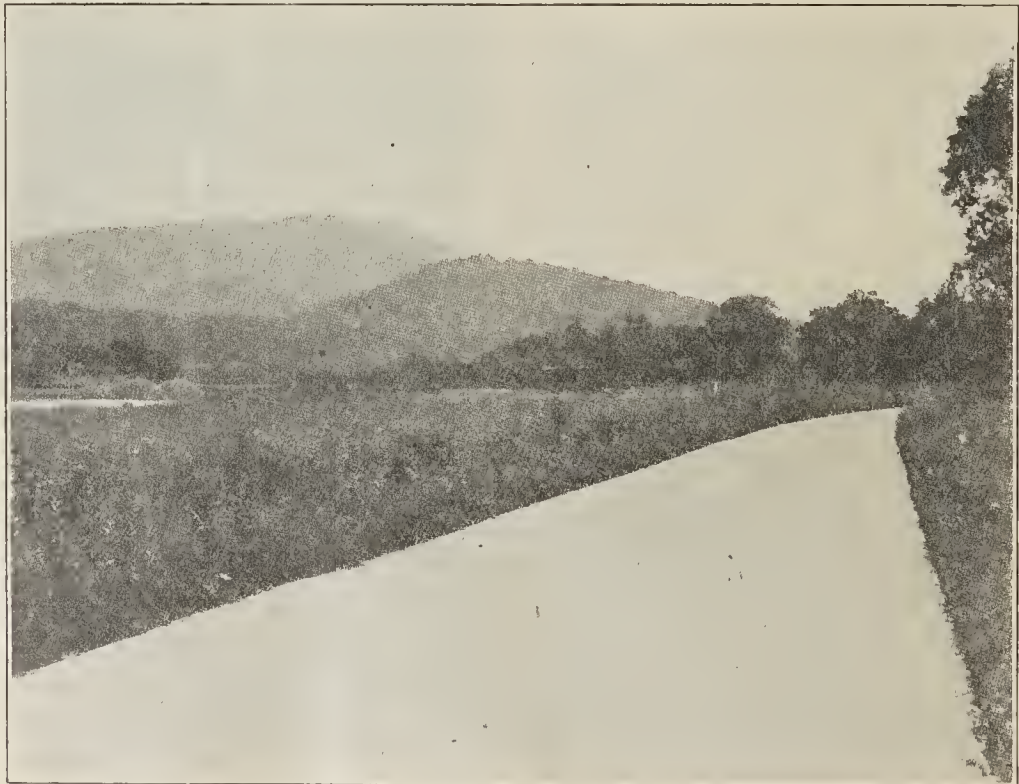
things. If then God is love and Christ has a love that endures all things, it follows that Christ is God. And as He prayed, the God was shown in Him.

He was transfigured. This Christ transfigured is what the world needs today, not Jesus belittled, criticized, obscured, but Jesus radiant, shining forth—the light of the world. All things are growing from less to more, wealth is growing, commerce is growing, knowledge is growing, machinery is growing. I sometimes think that Armies and Navies are growing. Is Christ alone to be diminished? Is His love and power and wisdom to be the only thing that is treated as a spent force? In an era of success amid the triumph of the material, is His incarnate love alone to be a failure? Is it to be the one thing that does not count in the world today? I say frankly as coming from an old civilization that on the answer to that question depends the future of the great civilization of the new world.

And yet I don't want to leave it at that. He was indeed great, but He was human as well as divine.

He "came and touched" the disciples—touched them so that they saw Him just as you might be touched by a friend as you leave this service, and turn and see that friend.

I can just put my own faith in one simple illustration—it is an illustration from a devout scientist. He imagined a nation in which the philosophers and the clever people were all blind, and the ignorant people,—just folks,—had eyes. The ignorant people came to the philosophers one day and said, "We see the sun." The philosophers said, "What do you do when you see the sun? We can't see it." The ignorant people said, "We open our eyes and see the sun." The philosophers retorted, "That is the explanation, a natural explanation. You open your eyes and you see the sun. Because you open your eyes you see the sun. There is no sun in the sky as you think, it is only an impression under your eyelids." But the ignorant people went away from the philosophers and they said still, "We see the sun." Arise, shine for thy light is come and the glory of the Lord is risen upon thee. You see the sun.



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FOR a number of years the Blue Ridge Association has been eager to have golf links on which its patrons and friends might find healthful exercise. During these years many of our friends have gone to Asheville to the Country Club, or to the Biltmore Forest Club, but this is a little far away and somewhat expensive. On the other hand Blue Ridge has not felt it was justified, in view of other needed equipment, to spend money in equipping a first class golf link.

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Donald Ross is the builder of this golf course and when that is said, it is enough. Just tell the professional golfer it is a Donald Ross course! This places a wonderful golf link within twenty-five minutes of Blue Ridge, and a beautiful bitulithic road connects the two. It will be waiting for those who bring their golf sticks.



Education and Experience*

By DR. HERBERT W. GATES, Philadelphia, Pa.



THANK YOU for the welcome. I can assure you that it is a great pleasure to be here, and the invitation to come back again next year will be accepted if possible.

I wonder if our memory is so good that we can look back in our childhood days and remember the ambitions that we had at different times. Can you remember when you wanted to be a policeman, or a fireman? Can you remember all of the different things you were going to be at different times? It makes you smile and we can well smile at our-



selves, but let's stop there. Don't be too much amused at those childish ambitions of little children, at least not in their presence, because that is life, and that is the way life develops and grows. The one big aim before everyone, if one is thoughtful and striving, is to grow—to create a personality. And personality grows by experience, and only through experience. For example, a little child is born into the world with a bundle of native impulses, and there stirs within him something of life and he manifests it in various ways. We say he

is hungry, and he is given food;—he tastes it and finds it good. Very well, the next time he is hungry he wants some more of that food, and after a little while he gets older and he learns to distinguish between different kinds of food. Some are satisfactory and some are not. Some make him feel good and some do not, and after a while he begins to develop real desires. He learns that some things are better than others—it is all so very simple and childish, but yet it is life. It is the thing that you and I are still engaged in. Our task is that of facing life and its situations, and problems, and, if we are wise, we learn to discriminate between the good and the bad. If we are still wiser, we learn to discriminate between that which is better, and that which is not quite so good. We also learn that it is more difficult to distinguish between these than it is to distinguish between the things so sharply contrasted, but this is the test of true discrimination. So, we are constantly setting up values, deciding what things are most worth while. Then we develop our desires so that we will constantly reach out toward these higher values. An effective personality or character is one in which, out of experience, there has arisen consistent desires directed toward controlling ends, and if these controlling ends or values are religious, or Christian—then you have a Christian character and personality. The older we grow, and the more complex and multiplied life becomes, the more important it is to have controlling values that are big enough and inclusive enough so that they will include the lesser ones.

I once saw a man trying to get off a street car. He picked up a bundle that he had on his lap, and then he picked up one off the seat, and then he reached down and got another one and kept piling them up. The top one fell off, and while he was picking it up another fell. Finally I said, "Why didn't you get a basket?"

The longer we live the more our minds and souls need a basket big enough to group together

*Stenographic Report of an address delivered during the Missionary Education Conference, June, 1925, Blue Ridge, N. C.



and enable us to carry effectively all the various things that otherwise will lead us on divergent paths. Sometimes we have conflicting values and we try to keep both of them. Then we have a divided, or a "split" personality.

Paul knew about that kind of personality, and James knew about it, "A double minded man," he said, "Unstable in all his ways." You remember that very sarcastic and very striking figure of speech that Elijah used to describe the people of Israel when they were in the same state of mind. He brought them up on the Mount Carmel, and he said, "Now here's Baal, and here's Jehovah, choose one or the other, and don't go limping between the two opinions." You don't get very far trying to straddle two sides of a path. The thing to do is just to take your aim and walk that way, and don't be trying to ride two horses at once.

Paul, by contrast, described the other kind of personality. "There are so many things in my life, my ancestors, my training, my riches—but all those things I count worthless because I have discovered something else,—Jesus Christ! The value that Jesus Christ stands for in my life is the thing I am after." The result was a marvelous achievement. Paul, a man of light stature, in the face of obstacles that seemed overwhelming, faced that old heathen world and said, "I can do absolutely anything. I can do all things in Him that strengtheneth me." He was conscious of the fact that his life was controlled by one supreme value so that he was not drifting hither and yon in all sorts of by-paths, trying to first be loyal to one thing, and then to another. That is the real development of personality and it is the process that is going on in life.

Education, about which we are thinking in these days, is the conscious process of this development. It was not always conscious, and it is not now. Anything that touches your life, any experience that you have that leads you to face the problems that are before you, and to discriminate between the various values represented, and then to choose and say, "I will take this, and I will so conduct myself that I may reach that goal," this is education. If the values that you are setting before

yourself are Christian values, then you are experiencing a Christian education. This is the only difference. Let's not forget that the method and plan and procedure of religious education is not different from that of any other education. It is the goal that makes all the difference in the world.

Whenever we look back over the way in which education has developed we see that it has become more and more a conscious process. Think of a little savage; what is education for him? Just living, running around with his older folks, learn-



ing to hunt, swim, dive, make bows and arrows, shoot and fish, and pick bananas, and that is all he needs. He does not know he is being educated, nobody stops to think that they are educating him. Then life gets more complex and that sort of education won't do. Our children have to know more things than they can experience directly. They must know what happened long years ago. They must know what is happening on the other side of the world, and so we have books and pictures and papers. Moreover, knowledge has become so extensive that no one can know it all. We must select and choose so that one may know this and another may know the other thing, and certain people are

cation. You must do this or that because you will be terribly sorry when you are dead if you don't.

Jesus seemed to consider the goal of religion a little more immediate than that. We don't find him speaking so much of what will happen after we are dead, but we find Him laying great stress upon loving service now.

Education is progressing in this direction. It may be interesting for us to consider three stages through which educational theory has passed since it became conscious. There have been others, but I want to speak of two that are passing and one that is coming. In the early times men thought the chief aim of education should be *Discipline*.



trained to do this and to become teachers. Education has now become conscious and definite. The child now knows that he is being educated, and the teacher knows that he has a particular task, he is an educator.

Now that is natural and necessary, yet it has certain defects. It tends to make us lose that immediate interest that pertains to real life, and so we find ourselves confronted with arguments like this: "Of course you are not interested in this now, but if you don't know it when you grow up you will be very much out of it." We have had the same argument presented to us in religious edu-

People then believed that human nature was absolutely bad, and must, therefore, be entirely made over. People talked about "breaking the will" of the child. Society, the State and the church were imperialistic and autocratic. The great virtue was to do as you were told, ask no questions, obey! So discipline controlled education.

Another idea was that the mind was made up of certain faculties, like memory, thinking, and feeling, and that you could take any one of these out and polish it up and put it back in place, and when you wanted it, it would act. The trouble was it didn't work. Discipline is a good thing, but this



sort of discipline was from without. It led to revolts and rebellion, and somehow the world didn't seem to benefit very greatly from it.

The next step, which developed in about the eighteenth century, held that *Knowledge* was the great thing. The mind was thought of as a blank sheet of paper, which grew as you wrote upon it. The main thing was to get as many facts as possible, to memorize them, and then, when you got enough crammed in, pass an examination and get your marks. Knowledge, the central point and chief emphasis, was placed on the teaching of lessons.

For many years, slowly but surely, we have been coming to see that while discipline and knowledge are both necessary, they are not, after all, the central points in education. The focal point is the growing personality, and the course of education centers about *Life Experience*.

In these three stages, the first stands for an autocratic system, and emphasizes the authoritative teacher. You are not supposed to have much of anything to say. You are to do as the teacher says, the teacher marks you and that is the end of that. The second centers in subject matter,—lessons, and it is supposed that if you learn enough facts you will have them when you want to use them. In the third stage education centers about the pupil—the learner, and it helps us to realize that we are very much responsible for our own education. We have something to say about it. It is our experience which is developing. We need knowledge, because we can't direct our own experience wisely without knowing how others have met the same kind of situations. We need the teacher; not as an autocrat, but as a wise and friendly counsellor, helping us face our own problems and guiding us just as Jesus Christ did. Then life takes on the form of a great adventure, a quest. We are on the road, and we are responsible for our choice of the way. John Oxenham has given us the picture of such a journey:

To every man there openeth a way, and ways, and
a Way;

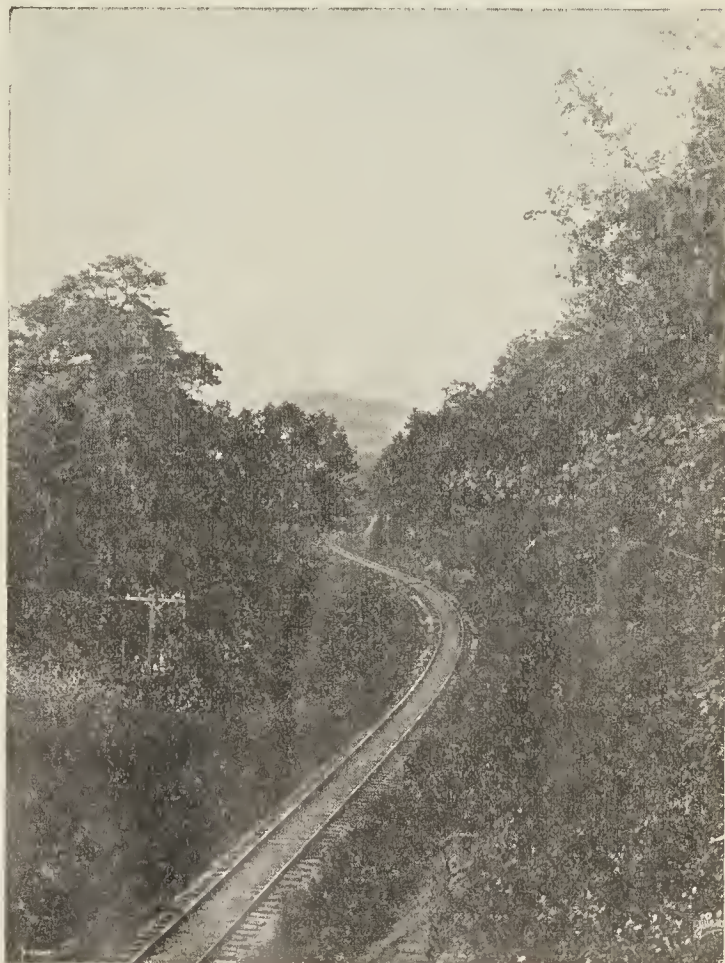
And the high soul climbs the high way,
And the low soul gropes the low,

While all between, on the misty flats,
The rest drift, to and fro.

But to every man there openeth a high way and a
low,
And every man decideth which way his soul shall
go.

I want to illustrate this matter of education through experience. It has produced what we call the project principle.

The project principle is not a patent method. You have seen advertisements of a new gas range or a carpet sweeper, where the lady of the house appears in evening dress, and sweetly and almost unconsciously performs the household duties. The suggestion is, "Buy one of our carpet sweepers and it will do everything for you." You see a washing machine established in the front room by the piano, and a house wife sitting with a book in one hand, while the machine does its work. The project



SCENIC ROUTE TO BLUE RIDGE



principle is not that sort of patent method, and if you try to use it that way you will find it just about as disappointing as the advertisement.

It is not new, either. The project principle is as old as life itself. It is just facing life and working one's way through it. More and more our schools are becoming like life. There is a school in which some very interesting project experiments have been carried out. The children come together and discuss what is happening and try to find out reasons for them. One morning the roll was called and the Smith children were absent. Somebody said, "They have typhoid fever at their house." They had had it the spring before, and the spring before that. The children wondered why, and then and there decided to find out why the Smith children had typhoid fever every spring. They wrote a letter and asked them if they could come up and find out. Mr. Smith said, "Bless your hearts, if you can find the reason I will be tickled to death." First of all they went to the library to find out what caused typhoid. Then they went out and looked over the Smith premises and after the investigation was finished sent him a report. They said, we know that bad water sometimes causes typhoid. We have looked into your water supply and we can't find anything the matter with that. We have looked into your milk supply and see nothing wrong there. We have followed up your groceries and we find no trouble there. But one thing we have discovered is that you have no screens on your house, while close by we found a pile of refuse. There are lots of flies, and we want to suggest that you try the experiment of screening your house and moving that refuse pile. In order that we might make it easy to do this we have measured all of the doors and windows in your house and have gotten estimates on the work from three different builders, and here they are. Can you see what these pupils had studied? Arithmetic, hygiene, physiology. They had gone into the conditions of the community. They had studied a little bit of civics, and all of it in a tremendously interesting and thoughtful fashion. Many things of that sort are taking place in our schools.

Now for the application to religious missionary education. The very same sort of development is going on here. We have had the stage of Discipline in religious education, with as much of futility. We have also had our day of emphasis upon teaching Lessons. We have studied and studied *about* religion, and somehow when we wanted to use the lessons they didn't work. Now we are beginning to see that we begin with life and experience and get the motive for our lessons or discipline through values of immediate worth and interest.

There is a commission of which Professor Bower, of the College of the Bible, Lexington, Kentucky, is chairman. This commission is engaged in a careful piece of study with the reconstruction of our curriculum of religious education as its aim. You can all look back to the time when all we had were the uniform lessons. Then we thought we had gained a great victory with the graded lessons, yet most churches are still using the ineffective uniform system. The reason is that we are too much afraid of anything new in religion.

The work of this new commission for the reconstruction of the program of religious education will never get anywhere unless it can meet with sympathetic and intelligent co-operation. An experience curriculum can only grow out of experience and experiment, and I want to tell you of the definite results of a few such experiments. A class of high school girls reached that stage which is not altogether unknown in Sunday school when they said, "We are not coming any more. We have been studying the same lessons ever since we were children, and unless you can give us something different to do we are going to quit." The teacher said, "What do you want to do?" The girls said, "Let's put on a play." That may seem very far from Bible study, but not to this teacher. She said, "All right. What kind of a play shall we give? This is a Sunday school, why not give a play of our own based on some Bible story? They decided they would dramatize the book of Ruth and began working on it. In the first place every member in that class read the book of Ruth, not only once but many times. They went to the library



ARRIVAL DAY AT BLUE RIDGE



for background material. They sought pictures. They visited a man who had traveled in Palestine to get ideas for costumes. They went to the Art Institute in the city to see the Tissot pictures. They saturated themselves in the atmosphere of the book of Ruth and they began to dramatize it. Some people said, "What! Give a play in church! Only over my dead body." There was one old deacon who said that very thing.

As the rehearsals went on the girl who was taking the part of Ruth came and said, "I can't do it." The director told her she was doing finely. "But," she said, "I am not good enough to take this part." "Well," they said, "maybe that is something that can be changed. You are too good a sport to drop out in the middle of this, you go on." Not long afterwards, the mother of that girl said to this same director, "I don't know what has come over my daughter, but I am grateful for it. I was getting worried about her, she was so thoughtless and selfish, and she used to speak to me in ways that hurt, and nearly broke my heart, but something has changed her tremendously." The director replied, "Yes, it is quite likely. I believe that you were one of those that objected to the play that the young people are getting up as being given in the church." She said, "Well, yes, I didn't think it the proper thing." "All right," he said, "you be present that night." She was there, and so was the deacon who said he would never consent. That young girl took the part of Ruth with a depth of spiritual appreciation and interpretation that brought the tears to more than one eye in that house, and at the close the old deacon said, "Frankly, I am not ashamed to say I cried and my opposition is over. It was the most touching thing I have seen or heard in this church." The mother said, "I think I begin to see, I am wondering now whether it was all Marion's fault."

I remember a class of boys who were at the same stage. They were high school boys. They were ready to quit and the teacher said, "I can do nothing more. You must get someone else to teach this class." The director said to him, "Well, now, suppose you take a little vacation and go and visit some other school and let me see what we can do

with the class." The boys came the next Sunday and asked where their teacher was. The director said, "He is not coming today." "Who is going to teach our class?" The director said, "Nobody. I have something I want you to do for me. I want you to take the time in your class to discuss this question. If you were running this Sunday school, what changes would you make?" The boys said, "What's the idea, are you trying to kid us?" The director said, "Do I usually try to kid you?" The boys said, "No," and the director said, "Well, I'm not doing it now. You are members of this school. We know it is not perfect and we want your advice." They said after class, "Can we have another session on this?" He told them, "Yes, to take as much time as they wanted." They took three Sundays, and at the end of that time they handed in seven suggestions, the first three of which were things that that same director had been working for himself. He said, "This is going to be a real help," and immediately those boys began to think, "Why, we have a part in this Sunday school, this is ours." The teacher came back to his class and took up the suggestion of the boys that they should like to have something to say about what they should study. They appointed a committee to select and choose various subjects. The choice was, "What is Success?" They agreed that each boy would be responsible for bringing in a report on some man or woman who exemplified *success in life* for the class to discuss. The teacher went to the director and said, "This is going great, but if the parents of some of these boys get on to this thing they will say that I am not teaching the Bible. As far as I can discover, we are studying the American Magazine." The director said, "Isn't that up to you?" He said, "Yes, but how am I to get the Bible into it?" The director said, "Where are you going to find your standards of success?" A few weeks later a boy brought in the name of a very rich man in the community as his standard of success. As soon as the name was brought up three or four members of the class said that they had worked for him, and they didn't agree that he was a success. The boys said, "Yes, but look at the pile he had made." Whereupon one of the boys



said, "Say, anybody got a Bible around here?" And when he got it he said, "I can't find it, but there is that story about that fellow who had a lot of houses and barns and was going to build some more, and then he died that night and he was not any good at all." And another boy said, "Yes, there is another story." Then the teacher saw his chance and he said, "I wonder how this fits—a man's life consists not in the abundance of things that he possesses?" The class agreed, and from that time on that class put the teachings of Jesus behind their ideal of success.

Another group in another church just a little while ago started out on this project. They said, "We are constantly being asked to join the church, why should we?" "What good does it do?" After they had studied it for several weeks they said, "Let's find out what we have got to do to join the church," and they asked for the form that new members used. After going over it they decided

that a good deal of it didn't mean anything to them, so they said, "Let's draw up from the teaching of Jesus a code of Christian conduct by which we will agree to be measured." Then they went one step further and went to the deacons of that church and said, "Here is a code that we have drawn up out of the teachings of Jesus that represents what we believe young folks ought to be that are trying to be Christians. Will you take us into the church on the basis of that?" And the board of deacons did.

I could give you many more illustrations. You see how informal some of these things are. Wherever you have a church and a school with good leadership you must have a share and take an important part in the reconstruction of a new and more vital program of religious education. Experiment along this line and you will find arising a new loyalty and new understanding of religious education.

The Call of the Mountains

Would you like to spend your vacation in the heart of the highest mountains east of the Rockies? And at the same time fit yourself for more efficient service in your home community? And meet some of the finest people in all the world? And have the best of fun and recreation? Would you? Especially if the cost were reasonable?

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For information write headquarters office of the conference in which you are interested, or Blue Ridge Association, Nashville, Tennessee.



SCY Camp

ONE of the newer, yet most interesting and attractive features of the Blue Ridge grounds is SCY Camp for Boys located on a part of the fifteen-hundred-acre estate of the Blue Ridge Association in the heart of the wildest mountains of North Carolina, 2,700 feet above sea level. This camp, as is interpreted from its name, is under the leadership of Southern College of Young Men's Christian Associations, which has its summer quarter on the Blue Ridge grounds also. The camp leaders, therefore, are drawn from a group of men who are in training for the Boys' Work Secretaryship of the Young Men's Christian Association, thus planning to give their lives in service with and for the boys of the South.

The camp director for the 1926 camp is Mr. C. B. Loomis, who for a number of years has been the Regional Boys' Work Secretary of the Young Men's Christian Association of the South. Mr. Loomis is coming to Southern College to have charge of the Department of Boys' Work, and in this official capacity will be in charge of the camp also. This assures us of the very finest kind of trained leadership.

The program of the camp activities is worked out along the lines of most helpful development,

and the boys who have been with us in past years are our most ardent supporters.

The season of 1926 opens on June 25th, and closes on August 20th, thus making eight full weeks of the very finest kind of training and recreation.

The 1926 Camp Booklet is just now off the press and gives in very handsome form the story of the camp in pictures as well as a detailed account of the program and the various activities.





Summer Courses in Southern College of Y. M. C. A., at Blue Ridge, June 10-September 1

1. *Association History and Principles for Workers with Boys.* Course 1, (b). Given Second Term. E. S. LOTSPEICH.

2. *Organization and Methods of the Educational Work of the Y. M. C. A.* Course 17, (c). Given through First and Second Terms. W. P. CUNNINGHAM.

3. *Association Administration.* Course 1, (d). Given Second Term, 1927. E. S. LOTSPEICH.

4. *Song Leadership.* Course 5, (b). J. J. KING.

6. *The Development of Higher Education in America.* Course 11, (d). Given through First and Second Terms. W. E. UPHAUS.

7. *Present Tendencies in Public Education in America.* Course 11, (e). Given 1927. W. E. UPHAUS.

8. *Studies in University Forces.* Course 11, (f). Given First Term. H. E. WILSON.

9. *Student Association Organization and Methods.* Course 11, (g). Given Second Term. H. E. WILSON.

10. *Woodcraft.* Course 12, (d). Given through First and Second Terms. E. S. LOTSPEICH.

11. *Campcraft.* Course 12, (e). Given Second Term. C. B. LOOMIS.

12. *Principles and Methods of Work with Young Men (18-25).* Course 12, (f). Given First Term. E. S. LOTSPEICH.

13. *Basic Studies in Christian Religion.* The Meaning of Christianity and Its Basis in Reason. Course 11, (b). Given Second Term. W. D. WEATHERFORD.

14. *Anthropology.* A study of the elements entering into the present mental development and cultural status of the African Negro. Course 11, (b). Given First Term. Not given 1926. W. D. WEATHERFORD.

15. *The Gospel of Mark.* Course 15, (d). Given First Term. O. E. BROWN.

16. *Studies in the Hebrew Prophets.* Course 11, (d). Given Second Term. O. E. BROWN.

17. *Principles of Religious Education.* Course 11, (d). Not given 1926. W. E. UPHAUS.

18. *Principles of Teaching as Applied to the Field of Religion.* Course 11, (e). Given Second Term. W. E. UPHAUS.

19. *Jesus as a Teacher.* A study in Psychology of Religion. Course 12, (d). Given Second Term. J. L. KESLER.

20. *Social Ethics.* Course 11, (d). Given First Term. J. L. KESLER.

21. *Social Psychology.* Course 15, (d). Not given 1926. R. E. BABER.

22. *Social Problems.* Course 15, (e). Given through First and Second Terms. R. E. BABER.

23. *Social Processes.* Course 22, (d). Given first term. R. E. BABER.

24. *Vocational Guidance.* Course 11, (a). Given Second Term. W. P. CUNNINGHAM.

25. *Personal Efficiency.* Course 11, (b). Given First Term. W. P. CUNNINGHAM.

26. *History of Christian Missions.* Course 11, (d). Given through First and Second Terms. O. E. BROWN.

27. *Economic Development of the United States.* Course 14, (d). Not given 1926. S. C. MITCHELL.



28. *Social and Economic Reconstruction, with Special Reference to the South.* Course 14, (e). Not given 1926. S. C. MITCHELL.

29. *History of the Young Men's Christian Association, with Special Reference to Church Relationship and the Student Movement.* Given Second Term. E. S. LOTSPEICH.

30. *Studies in the English Bible.* For student leadership. Given Second Term.

W. E. UPHAUS.

31. *Studies in the Task of Student Association Presidents.* Given Second Term.

J. W. BERGTHOLD.

32. *Problems in Transportation.* Course 15, (d). Not given 1926. ROY V. WRIGHT.

33. *Methods in Association Boy's Work.* Special Course. Given Second Term.

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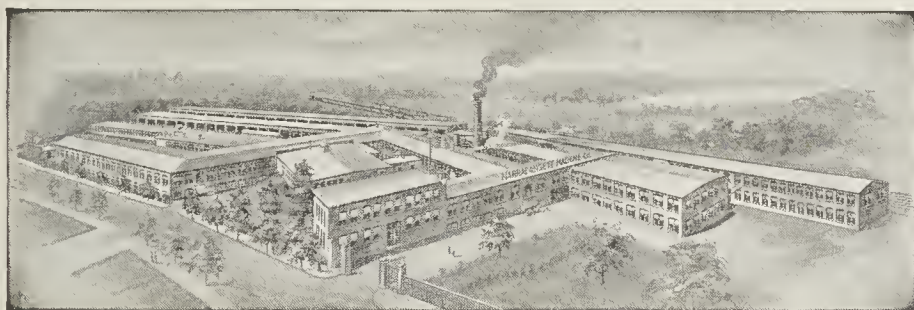
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THE Y. M. C. A.

APRIL, 1926



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(The above tribute to the Y. M. C. A. is an excerpt from an address, “The March of the Kingdom,” given before the Men’s Conference of the Bedford Branch, Y. M. C. A., Brooklyn, N. Y., and broadcast to radio congregation variously estimated at from 500,000 to 2,000,000.)



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VOLUME VII

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J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor H. W. SANDERS, Assistant Manager

A Significant Meeting

PERHAPS a more important gathering, so far as the future success of the Young Men's Christian Associations of the South are concerned, has never been held than that which was held in Nashville on March 9, 1926. On January 29, prior to this meeting, all of the Regional and State Secretaries gathered in session at Atlanta, agreed unanimously that such a meeting—composed of the general Secretaries and of one Board representative from all important cities in the South—should be held in Nashville for the purpose of a very careful study as to how the region could get under the load of actually putting the Southern College clean over in its million-dollar campaign. Judging from the success of the Nashville meeting, the plans were well worked out.

Gathered at the Hermitage Hotel in an all-day session were seventy-five of the most representative lay and secretarial leaders from the ten States of the South. Every single man in the group stayed through to the finish and with enthusiasm faced squarely up to the great issue at stake. From the opening of the meeting at 10 o'clock in the morning by the chairman, Mr. W. D. Moore, of Birmingham, president of the American Cast Iron Pipe Company, until 8 o'clock in the evening, when Mr. F. W. Ramsey, president of the National Council of the Young Men's Christian Association, closed the meeting with his strong appeal for a united

front in the accomplishing of the big task just ahead, there was not a man in the assembly who was not ready and eager to go out and do his part in putting over the big project. From the very beginning, after Dr. Weatherford's statement, all felt that it was an absolute necessity to put the program over by June 1—and all felt it could be done!

THE PROGRAM OF THE DAY

10 A.M.—8 P.M.

1. The Purpose of the Meeting, W. D. Moore, of Birmingham.
2. The Big Program of Training—the Share of Southern College in the Same, Dr. W. D. Weatherford.
3. An inspection tour of all affiliated institutions, including a trip through the new Vanderbilt School of Medicine and the temporary home of the Southern College.
4. Luncheon at the Hermitage Hotel.
5. An address by Chancellor J. H. Kirkland, of Vanderbilt University.
6. An address by R. H. King, Regional Secretary.
7. Group meetings of the various States, at which meeting the allocation for each State was adopted.
8. A short recess.
9. Dinner at the Hermitage Hotel.
10. Address by F. W. Ramsey, of Cleveland, Ohio.



Leadership and Personnel—Our Greatest Need*

By F. W. RAMSEY, of Cleveland, Ohio, President of the National Council of the Young Men's Christian Association

I HAVE traveled a long way to be with you tonight and I think I was controlled in coming by a fairly clear understanding and apprehension of the great value and importance of the matter which here concerns you. I did not come primarily, however, because of the importunity of Dr. Weatherford, although he is well nigh irresistible when he wants a thing and starts after it, and I would do almost anything in the world I could at his call in return for all he

new day that is just dawning upon this Movement which promises greater things for the Movement and for the youth and boyhood of the world through this Movement than we have ever known in the past.

I have been concerned, along with many of you who are members of the National Council and officers of the National Council, in many very urgent problems connected with this Y. M. C. A. Movement during these past few years, but I submit to you tonight this judgment that none of these matters are as important in their bearing upon the future of this Movement nor in their solution are they as potential of value gained to the Kingdom of God through this Movement as the solving of the problem of providing an adequately trained leadership and personnel for the Movement.

We are dealing here tonight, therefore, with that which is fundamental to the whole future of this Movement and most essential to the fulfillment of the mandate for the boyhood and manhood of the world with which God has intrusted this Movement. For, given a personnel—a leadership in this Movement adequately trained in the technique of this service, thoroughly oriented with the traditions and background and history and with its high purpose through all the long years passed—given, I say, a leadership led through the processes of training in our training schools to a full and complete acceptance of the great Christian ideals of this Movement and surrendered as men to come under such circumstances, surrendered fully to the claim of the Movement upon all the powers of their lives, given this, then all of these other problems are solvable and will be immediately solved when we come into that kind and type of leadership. For with such men in the employed officer ranks of this Movement there can be no lack of co-ordination, forces and activities. There will be tolerated no barriers of



F. W. RAMSEY

has given to the Movement through the long years—but I came because it seems to me there is no interest in this great world brotherhood quite so important as the matter of an adequately trained leadership and personnel—a leadership and personnel not only adequate to meet the challenge of this present hour, but likewise equipped to meet the almost startling and terrifying challenge of the

*A stenographic report. This article includes only briefly some excerpts which in substance are some of the things which were stressed by Mr. Ramsey.



selfishness and self-seeking in the presence of that kind of a personnel. No lack of discrimination will be found with respect to the program which above all others should have the right of way, and there will be no lack of financial support for a service directed by men whose capacity, training, vision and understanding and spirit command the respect and devotion of the great lay following of this Movement which waits to be led by such a leadership into the greatest conquests this Movement has ever known. In other words, I am saying that the strength and weakness of this Movement in its many expressions and forms in town, over the country side, in city, State or Nation, in school, camp or factory, in naval branch or army station, here and over seas, is always in exact proportion to the strength or weakness of the executive leadership, the employed officer leadership that we have been able to raise up and guide and direct. From the standpoint of the pure logic of this Movement and of its service to the boyhood and youth of the world; from the standpoint of its intensely practical value to boyhood and youth; from the standpoint of its clear and discerning understanding and apprehension of the needs of youth; from the standpoint of its great popularity with boys and men; from the standpoint of the assured and certain presence and favor of God upon this Movement; from the very beginning this Movement is unbeatable and unbreakable and cannot be slowed up. It must go on. The only element—the only thing which can defeat it or cause it to limp and falter in the spirit of victory—is when its leadership either through lack of proper training or devotion or both, fails to be the unobstructed channel through which the great benefits of this Movement are expected to flow out to the boy and youth life of the world. This program makes or breaks according to the fitness of its administrators. Of course this is true of every other worth-while undertaking of mankind. The point of difference that I would express tonight is this, that we are dealing here in my judgment in superlative degree with the highest values of life. If there is one field of service in the world where more than in any other field the high-

est possible standards of preparation and training should be achieved on the part of the men who would lead it is in this Movement, where we are in the field dealing with manhood in the making. No Movement in the world in my judgment has as great responsibility for the achieving of the exaltation of the spirit and the life and the mind of Jesus Christ in the heart and life and character of the world's youth as is this Movement. It is pre-eminent in my judgment in the thought and purpose of God with reference to the exaltation of Jesus Christ in the life of youth.

There will meet in Helsingfors, Finland, across the sea, in the midsummer of this year some fifteen hundred leaders in work for men and boys, representing more than fifty countries of the world. They are meeting for the purpose of examining anew and afresh the mandate that God has given to this Movement toward the youth of the world. I am planning to attend. I hope there are men in this presence tonight who are planning to attend. The challenging thought of that whole conference around which all the discussion and all the deliberations will turn is this. (I cannot get it out of my mind—it is there constantly these days. It is so challenging a phrase.) It is this: "Youth facing the World." Can you visualize it? Eager faces of youth upturned toward the light—upturned hopefully and expectantly toward this Movement—youth of all nations—of all lands—their faces aglow with high resolve and courage, and radiant with hope and deep desire to live finely. Can you see the look of eager inquiry in these faces wanting to know the road, the way to abundant life? Can you look deeper and apprehend the deep yearning and desire in the heart of the world youth tonight to live nobly and to redeem life from its selfishness and sin? This Movement understands youth like no other Movement in the world and believes in youth like no other Movement in the world, and it can see these eager faces upturned hopefully and expectantly toward the light and toward this Movement. Can you see these faces tonight as you think of them? The faces of your boys and my boys, our lads at home are among this



great company. If you can see them, you can have fellowship in thought and prayer and service with this group at Helsingfors this summer whether you can be there in person or not. Out of that conference will come no clearer note on any subject than the conviction that what the waiting world of boyhood and youth needs above everything else is a leadership in the great employed officers' organization of this Movement the world over, a leadership trained and fit to the limit of one's capacity—

devotion to the boyhood and youth of the South, out of your consecrated resources of time, strength and money, an institution as an instrument for training of men to relate themselves in just these ways of helpfulness that I have been talking about to the boyhood and youth of your own Southland. I know you will not falter in putting this measure through to a glorious success and victory.

I must close in just a moment. I had wanted to speak of the very special reasons for your sup-

Dr. John R. Mott Says:



“From the very beginning of its life, I have believed in the Southern College of Young Men's Christian Associations. Recent first-hand contacts and careful study have served to deepen my conviction as to its strength, its indispensability, and its providential mission. The high personal and professional qualifications of its teaching staff, the exacting demands of the entrance requirements and of the well thought out courses of instruction, and the wonderful strategy of the location which, with marked saving of expense and great enrichment of curriculum, makes available the vast resources of Vanderbilt University, Peabody College for Teachers, and Scarritt School of Missions, place Southern College in a most advantageous and absolutely unique position. Add to this the insistent and literally world-wide demand for a large and ever-increasing number of highly trained leaders (which I wish to testify, in the light of my journeys to all parts of the world field, is the greatest need of the Association Movement), and the future, as well as the far-reaching influence of this generating center of Christian leadership, is secure.”

trained and fit to render a greater and finer service than has ever been rendered in the past. The youth of the world is waiting for a course and direction that can alone be given it by men trained to serve, guide and direct and point out the way.

Gentlemen, I say unhesitatingly that we are concerned with the most vital, the most important asset that we have in the life of this land, the character need of our boys.

My friends, you are here tonight to create out of your devotion to Jesus Christ and out of your

porting the measure, aside from the general significance and importance to all the Movement and nation and world. I wanted to speak of the great value of using this wonderful asset that you have here in these four wonderful schools that are willing to affiliate and co-ordinate and which are at present actually joining their services with yours in one great common purpose to send out men and women to serve their country and their fellowmen. I had wanted to speak of what a wonderful thing it

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DR. WEATHERFORD

THE FOURTEEN POINTS

The following is a copy of a letter sent some days ago by Dr. Weatherford to Mr. F. W. Ramsey, of Cleveland, Ohio, president of the National Council of the Young Men's Christian Association.

Dear Mr. Ramsey:

Here are fourteen points with reference to the training of secretaries that seem to me to be fairly pointed:

1. The Young Men's Christian Associations of America increased their capital investment from eighty-two million dollars to one hundred and seventy-seven million between 1914 and 1924. We added nearly twenty million dollars during 1925, and prospects are we will add twenty-five millions during 1926.

2. Every million dollars demands at least a dozen thoroughly trained secretaries. It does not take a prophet to see that the great cities like St. Louis, Detroit, Chicago and New York will soon draw unto themselves the best leadership of the country, and the absolute ruin of the smaller Associations can only be obviated by much more thorough processes of training and in much larger proportion.

3. The turnover in the Association secretaryship is impossibly high. From 1913 to 1923 we recruited 10,187 men, and it took back as re-entrants 1,935 men who had dropped out of the work. Against this total 12,122 men entering the work during the ten years, 11,154 dropped out of the work, leaving a total net gain of 968 in ten years.

4. The cost of this turnover is twofold. By actual statistics it costs an average of a little over \$100 per man to place a man in an Association position, but the loss in efficiency because of constant changing is much more serious than the money loss.

5. Only 25 per cent of our Association secretaries have a college education, and of that 25 per cent, one-fourth, or 6 per cent of the total number of secretaries, have professional training.

6. That training pays the Association is proven by the fact that the length of service for all secretaries who were employed in 1923 was as follows: Those professionally trained, fourteen years; those having academic college degrees, nine years; those having only partial college training, either professional or academic, seven years.

7. Training pays the secretary, since 85 per cent of all men having professional Association training held major positions in 1923; 55 per cent of all secretaries having academic college degrees held major positions, and 42 per cent of the men having partial college training, either academic or professional, held major positions.



8. We train men to be lawyers, doctors, preachers, engineers, agriculturists, experts in animal husbandry, but most men are willing to turn anybody loose to handle their boys.

9. We insure our buildings against loss, why not insure our leadership? The Association colleges training leaders are the insurance policy in the field of leadership.

10. The church owns approximately one billion seven hundred million dollars worth of property, or about ten times as much as the Association, but the church has a hundred million dollars invested in training their special religious workers, or thirty times as much as the Association.

11. During the past year one gift of forty-six million dollars, another gift of thirteen millions, and numerous other gifts of one or more millions were given to general education, but nothing like a fair proportion was given to the training of religious leadership. The next twenty years will tell the story unless we are awake. The lawyer, the doctor, the engineer trained in an institution with multiplied millions, will certainly not be led by either minister or secretary trained in an institution which is poverty-stricken, with inadequately trained teachers, inadequate libraries, and with small vision.

12. Southern College has proven beyond a doubt that we can get the highest grade of college graduates to take professional training, provided we can offer to them the same high grade instruction and professional training that they have received in their university course.

13. Southern College has a remarkable relationship to Vanderbilt University, to George Peabody College, Scarritt College and others, making it possible to do a very high grade piece of work on a modest amount for a professional school.

14. We must have at least a million dollars, and it would be suicidal for the South to miss this chance.



Old Thompson Seminary, 2015 Grand Avenue, built in 1874, one of the earliest college buildings in the city of Nashville, now owned and used as a temporary home for Southern College of Y. M. C. A.



Our Responsibility*

By CHANCELLOR J. H. KIRKLAND, Vanderbilt University

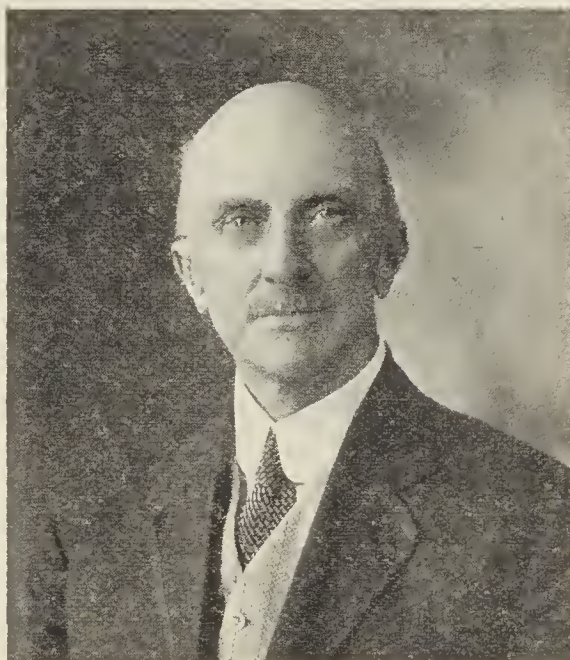
IN your work this morning you considered a good many problems. One of the problems before you was that of building an institution here in Nashville that would have as its great service the preparation of leaders for the various fields of work of the Young Men's Christian Association. With that part of your work I have been in close contact for a number of years.

It has given me the greatest possible pleasure to see the development of this work under Dr. Weatherford's wise guidance; to see leaders sent out from the institution here in Nashville and to have some part in that work through the contributions of Vanderbilt University. It has been very gratifying to us that we could give something to the upbuilding of your institution and that we could receive something also from the work that you were trying to do.

If you have been looking over the field out there this morning, I think you must have been impressed by the fact that we have a wonderful opportunity here in Nashville. We have a wonderful collection of institutions assigned to this particular task, or to the other task, and we are all so closely related together that you might think of us really as one great institution covering a great section of the city of Nashville, as doing this part of the work here, and that part of the work across the road there, and that part of the work still elsewhere. You will find nothing quite like it, I am sure, anywhere in America. And the very existence of that group of workers there is one of the greatest possible appeals to men who are looking for some opportunity of doing a great constructive piece of work for future usefulness.

The great work of the American College has always been to get leaders ready for American life and leaders of sufficient training to meet the demands of the particular age in which they lived.

Now, those demands have been increasing year after year with tremendous rapidity and that has made a difference in the manner of preparation and in the extent of it, and it causes ever that we must face new problems under those new conditions. And so out there today you will find in one building they are training preachers, and over at Scarritt College they are training a type of workers in connection with the ministry, and in another building we are training engineers, and over on the Peabody



CHANCELLOR J. H. KIRKLAND

campus they are training all types of teachers, and in another building we are training doctors, and in the College of Arts and Science we are giving a preliminary course to men and women who are going into all of these great professions, and in this way we have differentiated the manner of training. We have extended it, and we have made it infinitely more serious, and we have built up far greater facilities for doing this work because the work of these leaders in life has become infinitely more serious than it was in olden days. Now, there was a day when if a man was sick and he sent for a doctor, a few simple remedies and a little attention

*Title supplied by the editor. A stenographic report. The article includes only some excerpts which in substance is what was said by the speaker on March 9, 1926.



and sanitation was all that was expected. Today, you saw that great medical plant, and what is the difference between that plant and the day when the preparation was such as I indicate? No difference in the body of men—they are sick today as they were sick then. We have learned, however, infinitely more about the problems of human life and how to meet them, and the answer to that knowledge, the answer to that responsibility is found in the building of a medical school costing three million dollars and requires the endowment of eight or ten millions to run it in order to train fifty doctors every year. Now that is what the world

C. A. work. Far be it from me, gentlemen, to say a word about your task. You know what it is. You appreciate what it is. But I think I can say this, and that is that the obligation on leaders in the Association work, just like the obligation on ministers today, is infinitely greater than it was twenty-five years ago, or fifty years ago, or one hundred years ago. The Association is not simply a home for some tired man to come in and sit down on a lounge and have a smoke and play a game of checkers. The Association is the center for moral and spiritual life for a whole city, and it hears the cry of labor and it listens to the gospel



“The Young Men’s Christian Association in the South is greatly in need of thoroughly trained leadership, and the program which the Southern College of the Young Men’s Christian Association is carrying is fitting men to become leaders of real ability. In particular, they are making contributions to religious leadership in the colleges and universities which, so far as I am aware, are not being made by any other institution in the country.”

DR. BRUCE R. PAYNE,
George Peabody College for Teachers.

today is willing to pay for that degree of training. The problems of life come along with a resistless force and we cannot meet them as we met them before, and we cannot meet them with the training that men of a hundred years ago met them with. And what I have said about medicine is merely illustrative of the whole field. It applies to the ministry. It applies to the Y. M. C. A. worker. It applies to the lawyer. It applies to the engineer. And with the increase of knowledge we are today wondering whether human character can be developed fast enough to control human power. And with our knowledge of scientific principles we shall have loose forces in the world that will wreck this planet unless in some way we can build up moral forces to control it.

Now the same thing is true regarding the Y. M.

of labor being preached from every corner and down in the slums of your city. It hears the cry of socialism, and it hears the cry of other organized and unorganized groups of men all over that community, and it has been administering to them and for them. The Association must meet the intellectual, moral and spiritual needs of the community where it proposes to function.

You can figure your increase in wealth year by year and you can work out how many new buildings you are going to have, but you can never tell, you cannot adequately figure out, the demands that are going to be made on you year by year for an increase in personnel of leadership. A man came to our chapel the other day to our platform from Wall Street from the Stock Exchange, and he said

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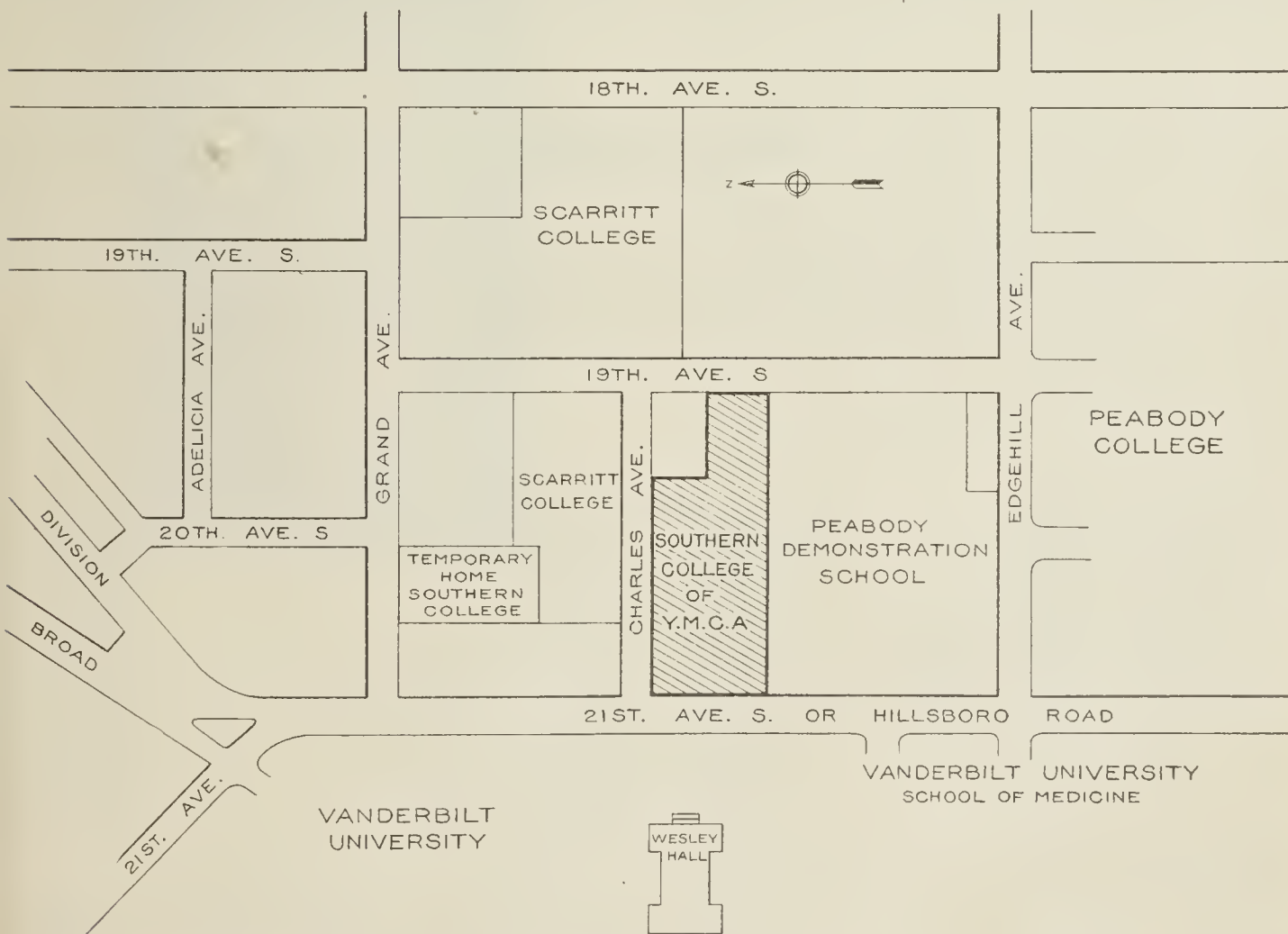


Co-operation in Training Religious Workers

THE cut below gives a graphic illustration of a plan of practical co-operation which is setting a new pace in the religious world. The problem of training men and women who are to deal with the religious aspirations of the people has been a big one. Some have thought the best method was to withdraw the students into a kind of isolated retreat, where they could meditate and pray, and in that atmosphere find a closer walk with the unseen forces of the universe. Those who have favored this plan have feared lest the hustle of every day life would prevent the development of spiritual insight. They have also had a fear, though they have usually denied this, that

contact with the general run of youth would contaminate the mind of the student preparing for Christian work. Hence many of our seminaries have been built in isolation.

There is a new conception growing up which holds that religious workers are not dealing with abstract conceptions, but dealing with men and women. In order to do this, they must know the thought of men and women and they must be able to bring the religious conceptions to bear in moulding thought and action. This calls for the full understanding of men and women just as much as it calls for understanding of a philosophy of religion. The best place to get such training would



Map showing strategic location of property of Southern College of Young Men's Christian Associations. Close proximity to Peabody, Vanderbilt, Scarritt, and other institutions, make affiliations in class work easy and practical.



be in a community made up of young people who are planning to enter all walks of life—that is, in a great university center.

In the combination of educational institutions represented here, there are students preparing to be lawyers, some preparing to be teachers, others preparing to be engineers, still others preparing to be doctors, others planning to be commercial leaders, and those who are to be professional Christian workers in the ministry, in the secretaryship of the Association, in specialized religious education tasks and some as social workers in churches. Many of these so preparing will work in America, many will work in foreign lands. Indeed, there are nationals from many countries studying here—Chinese, Japanese, Koreans, South Americans, and sons and daughters of missionaries of many other lands are here. It is a small world brought into

the compass of a few blocks, and all set to the task of life preparation. Could one find a better setting for life's equipment?

There are other great advantages to a student. The combined institutions have an equipment and endowment which approximates twenty-five million dollars. There is a combined teaching staff of several hundred. The variety and richness of courses of study is multiplied times more full than could possibly be true for any one of the institutions if located in isolation. The atmosphere is not only cosmopolitan, but the opportunities for expert guidance are equally varied. The student who studies here to be a secretary of the Y. M. C. A. comes out with a sympathetic understanding of all phases of Christian work. In other words, co-operation in the training process guarantees co-operation between the workers when they get into life's tasks.

\$297,000

As announced by Dr. Weatherford at the Nashville meeting on March 9, the above large figure indicates the amount that has been subscribed to date for the Southern College Building and Endowment Fund.

We are hereby indicating some of the individual and Association pledges—of a thousand dollars or more—of those who have helped to blaze the trail for this very worthy project.

1 Personal Pledge.....	\$75,000.00	Ashland, Ky.	3,000.00
1 Personal Pledge.....	10,000.00	Newport News, Va.....	2,250.00
1 Personal Pledge.....	2,500.00	Norfolk, Va.....	1,870.00
1 Personal Pledge.....	1,000.00	Bristol, Va.....	1,250.00
3 Personal Pledges, each.....	5,000.00	Greenville, S. C.....	2,500.00
4 Personal Pledges, each.....	1,250.00	Clemson College, S. C.....	1,000.00
Asheville, N. C.....	29,735.00	University of S. C.....	1,000.00
N. C. State College.....	1,000.00	Knoxville, Tenn.....	6,000.00
University of N. C.....	1,250.00	Jackson, Tenn.....	1,500.00
Greensboro, N. C.....	1,500.00	Nashville, Tenn.....	74,762.50
Birmingham, Ala.....	6,200.00		
Orange County, Fla.....	5,000.00		
Tampa, Fla.....	10,000.00		
Jacksonville, Fla.....	10,000.00		

The College is not forgetful, but is most appreciative of the large number of smaller pledges which have helped greatly in attaining the above large amount.



The Greatest Need of the Day in the Y. M. C. A.*

By S. WIRT WILEY, Associate General Secretary of the Home Division of the National Council of the Y. M. C. A.

LADIES AND GENTLEMEN, and men who are receiving the honors of the evening: I want to express first to these men my congratulations upon the well-earned recognition they are to receive tonight for work successfully done—done, I know, under strain after a hard year's work. The time is possibly taken out of your vacation, or is the whole of your vacation. Out of every group from time to time there steps forth a man rising above his fellows who becomes



S. WIRT WILEY

the leader of those who lag behind, and it is always the case that the man who steps out from the group—the big man who rises above others is the man who has driven himself, who has exerted himself while others rested—who has seen a vision of greater things and applied himself to them—who has been conscious of great depths of power within

himself and has done those things necessary to reach down into the deeper strata. You men have been doing just that thing. You have learned a good deal that is of value. You have learned a good deal more probably by the ordeal of controlled application when it was hard.

The chairman announced my topic as "The Greatest Need of the Day in the Y. M. C. A." That is rather a strong thing to say about anything. Sometimes when I visit an Association I am inclined to think that the greatest need of that Association is better housekeeping, but back of the housekeeping I always find that what it needs is secretarial direction. Some Associations need greater resources, but the Associations that get the resources are the Associations with strong secretarial guidance. Many Associations need better programs, but back of the achievement of better programs I always find a capable secretary. Most of our Associations are in need of better lay workers and lay leaders, but where I find an Association that is doing exceedingly well, the key to the situation is found to be a competent secretary who knows how to so direct and manage things that strong men find satisfaction in working on responsible boards—a secretary who can work with and attract strong men. Our Associations need greater spiritual power, but where we find that power almost always we find back of it the dynamic secretary. There are many things that we need in the Young Men's Christian Associations, but the greatest thing after all, giving everything else its due weight, the one thing that is really the key to the situation, is consecrated, competent employed officers.

Now, my topic implies that we do not have enough of them, and that is undoubtedly true. I do not know where there is to be found, taking all in all, a more consecrated, unselfish, devoted, enterprising, generally capable group of men in any line

*A stenographic report of the address given at commencement exercises of the Southern Summer School of the Y. M. C. A., Blue Ridge, N. C., 1925.



of work than the secretaries we have; but so long as we find Associations that are limping along, Associations that are not doing high grade work, important situations that are not being dealt with strongly, we know that there is a lack of competent men.

I have had a good deal to do within the last six months with the hunt for men to fill very important positions. I am an optimist. I was born that way, and I hope never to get over it, but there are days when I become pessimistic because of the few men of great ability and leadership to fill many positions that demand those high qualities. We are always having to compromise and say, "Of those available, this man will rank highest, all things considered." It is rarely we find men of just the right preparation and the right experience and capacity to fill the important positions.

We are entering into a period of expansion. There can be no question, I think of the evidences in that direction. I said to some of you the other day that the Architectural Bureau in the National Council Office has some twelve million dollars' worth of building plans on the drafting boards. Since the first of January we have raised more than ten million dollars more for new buildings. The Regional Secretary of the Central Region told me the other day that there was now in hand and in early prospect fully twenty-five million dollars for the erection of new buildings in the Central Region alone. All this means a demand for not less than a thousand additional men.

We have gone through one great building expansion when our absorption in material things seriously threatened the spiritual power of our Movement. If we are not prepared with the secretarial leaders these rising tides of equipment and funds may not be a blessing. We may again become engulfed in the management of buildings because we have not sufficiently capable men and enough of them to use the buildings as tools, and not to be overwhelmed by them. So as we look out in the years just ahead—I would not qualify the statement that the greatest need of the Young Men's Christian Association in this day is more consecrated competent secretaries.

Where are we to get them? In the first place we should give attention to the intake. We have too many general secretaries and boards of directors that are constantly employing men just because they are capable of performing the task immediately to be assigned to them without reference to their native capacity, their qualities of personality, their characters, their broad educational preparation which will give assurance that they will keep on growing and be ready for a much larger position five years from now, and greater responsibilities ten years from now, fifteen years, and twenty-five years—men who will keep on growing after they are forty, and forty-five, and fifty, and do their greatest work between the ages of fifty and sixty. We have too many men in our organization without these necessary qualifications. They cease to progress and grow at about thirty-five, and drop out as unequal to the task at forty. That is why



SUMMER QUARTER GROUP, SOUTHERN COLLEGE



we do not have enough superior, experienced men to fill well the very important positions in the Movement.

The place we ought to be looking for men for the secretaryship in these days with the great responsibility ahead is in the colleges. We must get picked men with broader culture, finer ambitions, and finer vision. Beyond that, we have got to think in terms of thorough training. Of course, anyone can see that it is important that one entering into so important and complicated a work as the Young Men's Christian Association should get thorough training before he begins. It is very clear that if he is going to guide the destinies of the Association or any part of it in the future he ought to know its history, its traditions, its policies, its philosophy that has brought it where it is, and at least to know enough of the mistakes of the past so he will not go on repeating them.

But if a man is to accept the responsibility of guiding this great organization of religious education in these days, how can he expect to discharge that responsibility if he has learned nothing of the underlying principles of religious education, if he does not know the text book of Christianity—the Bible—if he does not know the best that psychology can contribute. If he is to guide the Association in its relations with religious organizations and through the complicated church situation of the

present time, how can he guide it wisely if he does not know the history of the Christian Church, the origin and the peculiar characteristics of the various denominations with which he is to deal. If he is to lead the Association in its peculiar place in the social structure of our day, with all its complications, how can he expect to do it wisely unless he knows the basic social sciences. And in this day of complicated economic problems, if he does not know something of the science of economics, how can he expect to guide the Association wisely? In this day of difficult international relations, of changing institutions—times when the very bases of our own government are being tested, how can he lead wisely if he does not know something of the history and progress of civilization, of those things that have made for permanency through righteousness, and those things that have made for decay among nations, of those things that have made for good will, or for hatred and strife.

Men, my brother secretaries, we are so busy doing the routine things that we seldom stop to think how great and varied and complicated are the responsibilities that rest upon this Association of ours, and upon us as its employed officers and executives. I know of no other profession that makes such great demands and offers such great opportunities for usefulness to the man who is equipped.

IT CAN BE DONE!

The following are four points made and stressed by Mr. R. H. King, Regional Secretary of the Y. M. C. A. for the South:

1. This is the most important single thing before the Southern Associations at the present hour.
2. This thing must be done before June 1st.
3. The responsibility must be taken by the State forces themselves. It cannot be done by the College.
4. If it is the most important thing to be done, if it must be done by June 1st, and if it must be done by State forces, then it can be done.



We have been together for two weeks in this Summer School. It would be a tragedy if we allowed any man to think that two weeks' study a year for three years or four years, or five years, was an adequate equipment for the Young Men's Christian Association secretaryship. If we should let these summer schools detract in the least from our emphasis upon thorough training such as is given at Southern College, we might better not have the Summer Schools. But they are valuable and the greatest benefit probably that can come to you men here on this platform and to the rest of us is to be made to see the need of study, of clear, deep thinking, of thorough preparation—to be made dissatisfied—many of these younger men to be caused to say, "Just as quickly as I can arrange things, I am going to college and get a thorough basic education, and then I am going to the Association College and get a thorough professional training."

Get the habit of thorough deep thinking and get the equipment to become a student through life. I hope there are many who are finding here year by year the stimulus to go on and do that thing. They are the men who will step out from the crowd, they will be the men whom we will be looking for to fill the places of great responsibility in fifteen and twenty years from now. Let all of us go back to our places of work determined that the things that have interfered with our studying in the past will not be allowed to interfere this year. No man has more than twenty-four hours a day, and some men do organize their time to study.

We are not as a group as deep students as we ought to be. We ought to be far more familiar with books. We ought to spend far more time in our libraries gaining for ourselves the advantage of other men's study and thought, but more than that this Young Men's Christian Association furnishes one of the best laboratories in the world for the study of the greatest questions that we need to answer with regard to the development of young men and boys in Christian character and Christian usefulness.

I have been talking recently to some of the research men at Teachers' College in New York,

Union Seminary, and other similar institutions, and they have expressed themselves as feeling that there was no place so good and so free for experimentation and thorough research into these problems as the Young Men's Christian Association.

Now, let us think carefully about the task we are going to undertake, plan carefully what we are going to do, make a careful record of the results, make another plan, proceed again, make a careful record of the results, and so on by that process becoming ourselves producers of valuable knowledge, students not only absorbing other men's thoughts, but developing the capacity to think ourselves.

In closing, let me say this—in these days and years that have just passed, since 1914, roughly speaking, there has come an unparalleled disturbance in the world and in our own country. We thought back there that we knew pretty well what was the Christian way of living and what was the Christian way of life in this department of life and in that department of life, in our national attitudes, in our international relations, in our race attitudes and race relations, in our economic attitudes and principles, but things have been shaken. Although the principles of Jesus and His gospel never changed, the old application has been so disturbed that we men are in a day when we have to think over again and think through again what is the Christian way of living under these particular circumstances and in these particular days. We of the Young Men's Christian Association are in places of peculiar advantage. We touch the lives of so many people of all economic and social classes, of all kinds of interests and responsibilities, of many races not only in our own land but to the ends of the earth, that we have a peculiar opportunity to think through and help our Christian brothers to learn what now is the Christian way of life.

May this Summer School experience have proven the incentive to go back and in this year do immensely more than we have done in the past to meet the responsibilities that are ours, and to prepare for the bigger responsibilities that are beckoning us in the future.



OUR RESPONSIBILITY

(Continued from Page 8)

a few nights ago he was present at a dinner with a group of bankers, and they were talking about financial leadership in America, and they figured that in ten or fifteen years they would be a hundred thousand short of intelligent leaders in the great business world of America, and he was sent out to the colleges to beg them to get men ready to take over the commercial direction of this great nation. We are not providing leaders fast enough for that. We are not providing leaders fast enough for the pulpit. We are not providing leaders fast enough for the Y. M. C. A., and this, gentlemen, is why I am so very much interested in the program of work that you have undertaken here and that Dr. Weatherford is trying to direct, and I want to ask you what you are going to do about it? You tell me, as I look over this group of men, you say representing ten different states, and I look out there at that little piece of ground and there is nothing on it but bushes—and I see an adequate building that I can visualize that I know ought to be there and the obstacle, the thing that keeps that building from being there, is simply that no man has seen the need of it and realized the need of it.

If I could get you to see what I see in this moment you could go out into these ten Southern States and you could raise the money to put that building there inside of a year. It could be done. We are not impotent, we are not powerless, the South is raising funds every year for everything. The Associations are getting tremendous buildings, but I ask you of what good is all of this material increase unless the forces that operate are there? No use of a building without a man in it. The home is an empty shell except as it is occupied. The church is for nothing unless the pulpit is filled. The Y. M. C. A. building may as well not be built unless proper leaders are prepared to go in them.

Now I have said my message and I have talked a lot. May God's blessing rest on you all and make you feel something of the responsibility—we use every word but that—liberty, equality, fraternity—all the things that we think express the good of



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life. Let us assume more responsibility and recognize that on us rests the responsibility for this program that I have tried to outline.

LEADERSHIP AND PERSONNEL—OUR GREATEST NEED

(Continued from Page 4)

is for you to capitalize for all time to come this man Weatherford, who for all these twenty-six years has been laying his life upon the boyhood and youth of the South and whose courage and vision is making this great thing possible that you are about to achieve tonight. I had wanted to speak of the desirability of preserving the extraordinarily high ideals which are bound up in this wonderful school—Southern College. There is nothing quite so high. There is certainly nothing higher in the land—but there is not time for that. I just want, in

closing, to make you this great proffer—the proffer not only of the greatest investment that you can make, not only in your own Southland but the proffer of fellowship with youth in the struggle down in this Southland. This thing is not a demand upon you that is being made tonight, it is a great and glorious proffer of a very wonderful investment, and above all a very intimate and close comradeship with Jesus Christ in His great business of redeeming this Southland to Himself, for He is in this Movement. He is in this college. His spirit is brooding over this meeting tonight and brooding over this whole Southland. He is walking your pavement in fellowship with and in deep yearning for the boyhood and the youth of this land, and when you get into this battle you may know that you are coming into close and intimate comradeship with Him.



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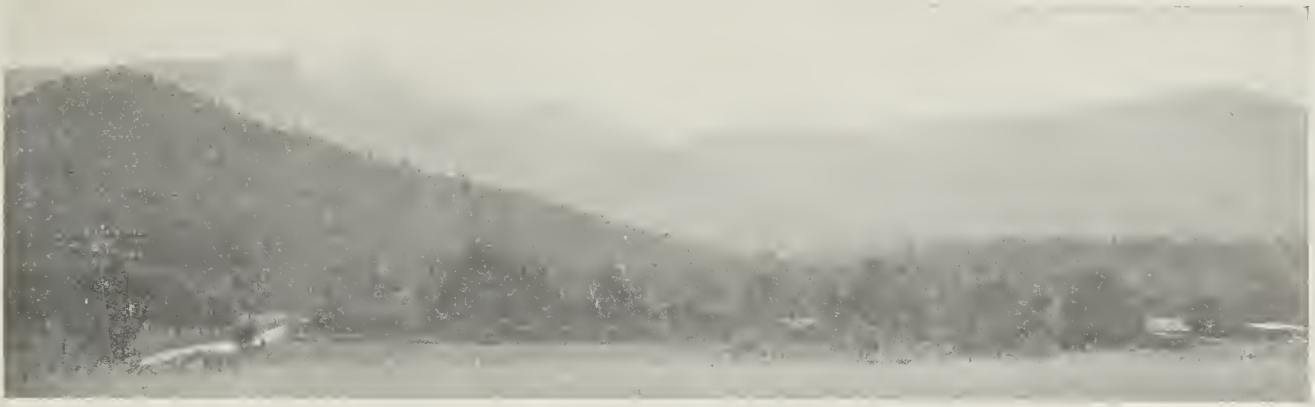
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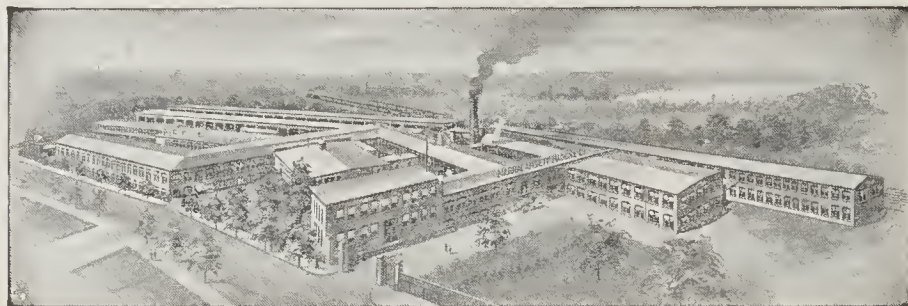
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DR. W. D. WEATHERFORD, Consulting Editor H. W. SANDERS, Assistant Manager

Samson's Riddle*

By REV. CHARLES R. ERDMAN

THE message of the morning is contained in a riddle, a conundrum, an enigma, "Out of the eater came forth food, and out of the strong came forth sweetness" (Judges 14:14). This puzzle calls to mind an interesting incident in the life of the Hebrew hero Samson. It reminds us of his wedding feast. We remember that he had fallen in love with a Philistine, much to the disgust of his parents, and probably any parents are justified in being displeased in case their son falls in love with a Philistine, that is with a girl who has no love for their land, their customs, their people and their God. However, Samson believed that if the old people could only see the girl they would be differently inclined, and so it was arranged that they should go down to the land of the Philistines to visit in the home of the fair foreigner. As they are journeying and have almost reached her home in Timnath, Samson's stronger limbs and lighter heart carry him ahead of his parents. As he is passing through the vineyards of Timnath a young lion leaps out to dispute his way. Samson, unarmed, seizes the lion, tears him in pieces and then drags the carcass away from

the path, returns, meets his parents, but tells them nothing of what has happened. Together they reach Timnath, and we may conclude that the young Philistine must have been charming, for the engagement is announced and Samson and his parents return to their home in the hill country of Juda.

Now the time for the marriage has arrived. Again the young hero and his parents are journeying toward the country of the Philistines. Again Samson is stalking on ahead, and as he passes through the vineyards of Timnath he turns aside to see what has happened to his old friend the lion. He discovers that the sun and the wind have dried the carcass and the bees have used it as a hive and have filled it with honey. Samson stoops down, takes some of the honeycomb, returns to the path and shares the honey with his parents, and on they go together to Timnath and the marriage. During the feast which follows Samson proposes a riddle to his thirty groomsmen, and to make matters more interesting, he wagers thirty changes of raiment that they will be unable to guess his riddle which he proposes as follows: "Out of the eater came forth food, and out of the strong came forth sweetness." When they are unable to solve the conundrum, they approach the bride with a gentle

*Stenographic report of an address delivered at Blue Ridge during Southern Summer School, July, 1925.



suggestion that if she does not disclose to them the answer, they will burn her and her father's house with fire. She secures the solution by weeping in the presence of Samson, who never could resist the tears of a beautiful woman. She reports the answer to the groomsmen and they come to Samson with the answer, "What is sweeter than honey? and what is stronger than a lion?" He replies with words which become proverbial, "If ye had not plowed with my heifer, ye had not found out my riddle."

This riddle calls to mind that interesting incident, but it does much more than that: it sums up for us the entire life of Samson. He was the strong one out of whom came sweetness. In spite of his fierce and uncontrolled passions, God used him to deliver the people from whom came the Saviour of the world. That is the rest of the story. To pay his wager he goes down to a city of the Philistines, kills thirty men and takes their garments to give to the exulting groomsmen, and then in a fit of anger he leaves his bride and goes back to the home of his parents. When his anger was cooled, he returns to Timnath to find that his father-in-law has given his wife in marriage to the man who had been Samson's chief groomsmen. In a new fit of rage he catches three hundred foxes, ties them two by two, tail to tail, puts a firebrand between each pair and sets them loose in the standing grain of the Philistines. The country is aroused and when the men learn the facts, they take the wife of Samson and her father and burn them and their home with fire. In even greater rage Samson now falls upon the Philistines with great slaughter and then goes back to his home in Juda. He is followed by an army of the Philistines. When the men of Juda see the situation they tell Samson of the peril which he is bringing upon them, and he bids them bind him with ropes and lead him upon the rock Etam. But as the Philistines approach, he breaks the rope-like thread, and looking about for a weapon, he seizes the jaw-bone of an ass, kills a thousand of the enemy and thus sets his people free. For twenty long years he continues as the faithful deliverer and judge

and ruler of the people of God; then passion controls him. He falls in love with a Delilah; he gives up his consecration, his power departs, his eyes are gouged out and he is dragged down to grind as a slave in the prison at Gaza. Nevertheless, as he repents his strength returns, and on a fatal day when he is brought out to be mocked by an assembled host of Philistines, he drags down the temple in which the multitude is gathered and in the hour of his death inflicts an unequalled blow upon the enemies of his God. His brethren came down and took up his mangled body and buried it in the burying place of his father, and over the tomb they properly might have placed this inscription: "Out of the eater came forth food, and out of the strong came forth sweetness."

This riddle is thus a summary of the life of Samson, but it is much more than this: it is the statement of the law of Providence and of Grace. God is always able to bring sweetness out of bitterness, to bring light out of darkness, to bring life out of death. He has done so in countless cases. Possibly such experiences have been in our own lives. They were frequent in the lives of the heroes of old, and the supreme demonstration of this law appeared on Calvary. When all the forces of darkness seemed to be triumphant, then in reality the Son of God won his greatest victory, and the cross of Christ has become the tree which has sweetened all the bitter waters of the world.

We should hasten to say, however, that the operation of this law is no explanation of the mystery of pain and of suffering and of death. Some people believe that it is; because some good can be brought out of some particular evil, therefore they conclude that all evil is merely undeveloped good, and that if sin and pain are allowed to run their course, the inevitable result will be happiness and joy. They see some dead lion out of which honey has been brought, and therefore they foolishly conclude that honey can be found in every dead lion. Unfortunately, there are some things which are evil and only evil, and will produce nothing but evil in time and in eternity.



There are others who in the light of this law of Providence declare that there is no difference between good and evil, the only difference is the way in which you may regard any event or experience. If you think a thing is wrong, then it is wrong; but if you regard it as right, then it is right. If you think you are sick, then you will suffer; but if you think you are well, then no disease can effect you. All pain and immorality and sickness and death are merely "errors of mortal mind." These friends see the dead lion and they see the honey, and they strangely conclude that there is no difference between a dead lion and honey. Possibly Samson might have given them a different interpretation of life. Supposing that they had met him with the assurance that inasmuch as he found honey in the carcass, therefore he had never killed a lion, he had merely attacked a beehive or a box. It would probably have required Samson only a fraction of a minute to convince any such theorist of the reality of pain and suffering and death.

There are others who are saying that evil is necessary for good, just as sunshine is only appreciated by those who have passed through the shadows; so were it not for suffering and sadness, we never would appreciate health and gladness. They see the lion and they show you the honey, and therefore they conclude that were it not for dead lions we never would have any honey. What troubles us is that there are so many better places for storing honey than the carcass of a dead beast. We see that God does bring good out of evil, but we wonder why he does not take some more agreeable method in dealing with us and why in His infinite mercy he does not deliver us from pain and distress, and does not in his infinite power bring us to places of purity and peace and strength without making us pass through the fire.

We are probably wiser to say that pain and misery and suffering are shrouded in mystery, and to leave these in the hands of God, not asking why they are allowed to come, but rather for grace to endure them and for faith to believe that in

spite of them and even through them and by them God is working out for us some purpose of love.

Again we should hasten to say that this possibility of good coming out of evil, or that this law of Providence whereby God brings life out of death, should never encourage one to do wrong. There is a philosophy altogether too popular among the young people of the day which would lead us to believe that one will have a larger and a fuller life if he yields at times to temptations and sees that all the world contains of good and of evil. There are still those who will tell you that it is necessary to sow wild oats and that one will thus have in the end broader sympathies and wider influences; to be a mature and useful man or woman it will be necessary first of all to know the experiences which are regarded as wrong and which are supposed to result in pain or in death. They see the lion out of which in some case God has brought, as by a miracle, sweetness and food, and so they strangely conclude that it will be well for them to allow some destructive passion to rule in their lives, thinking it will be for a time and that out of it some great good will be born.

The fact is that sin always mars; it always weakens and shrivels and scars. One who yields to sin can never be what otherwise he might have been.

"As I walked through the woodland meadows
where sweet the thrushes sing,
I found on a bed of mosses a bird with a broken
wing.

I healed its wound and each morning it sang the
same sweet strain,
But the bird with the broken pinion never soared
as high again.

"I found a young life smitten with sin's seductive
art,

And moved with a Christ-like passion, I took him
to my heart.

He lived with a noble purpose, he struggled not
in vain,

But the soul which sin had stricken never soared
as high again.



"But the bird with the broken pinion kept another
from the snare,
And the life that sin had stricken, kept another
from despair.
Each ill has its compensation, there is healing for
every pain,
But the bird with the broken pinion never soars as
high again."

These verses were printed in a New York paper,
they were carried across the Continent and taken
into the state's prison in California and there fell



MT. MITCHELL FROM BROWN'S PASTURE

into the hands of a convict, who in the darkness
of his dungeon had come to find repentance and
peace through faith in Christ. He wrote lines run-
ning somewhat as follows:

"But the soul that sin has stricken, with all its guilt
and stain,
By Jesus' grace and merit can rise as high again."

That is perfectly true. The Lord Jesus Christ
can take a wounded and broken life and bring it

to a higher level than it has ever before known,
not as high as it might have been, but higher than
the one who has fallen has ever dared to dream.
That is the meaning of this story, that whatever
the scar or the failure or the fault, our Lord and
Saviour can take a life and can bring good even
out of the evil and sweetness out of all its bitter-
ness, and life out of death. Indeed this is the
whole story of Samson. It is designed to tell us
of the matchless power which the Lord can bring
to bear upon any human life and character.

Samson was strong only when he was under
the power of the divine Spirit; he wrought his great
deeds when so enabled by the Spirit of God; and
in spite of all obstacles and weaknesses, we, too,
can be sure that the indwelling Spirit of our Lord
will control and transform and give victory, if only
we put our trust in Him.

That is the story we are studying. The strength
of Samson was a secret. It did not lie in his great
muscles, much less was it due to his long hair. His
enemies came to Delilah to offer her great sums of
silver if she could but discover wherein his secret
lay, and when at last he had confessed that it was
due to his consecration to God, of which his long
hair was but an old-time symbol, and when he was
willing for the sake of Delilah to abandon his loy-
alty to his Lord, then he became weak as any other
man, then his sight was destroyed and he was
dragged down to grind as a slave in the Philistine
prison. It was when he turned to God in re-
pentance, it was when he again put his trust in
Him, that strength returned and he was given the
notable victory with which his life ended.

This then is our message, that we should yield
ourselves wholeheartedly to Christ, that we should
seek to do His will and should trust in Him for
strength. If such is our determination, if such is
our choice, then life will still have its mysteries,
there will still be, for us all, enigmas and riddles
and puzzles; but though life may be a mystery, it
cannot then be a tragedy, for in spite of all the
darkness and the shadows, we shall find that "all
things work together for good to them that love
the Lord."



"Why Send a Boy or Girl Away to School"

By JAMES A. PEOPLES

I FEEL that I could not render parents anxious about the education of their children a greater service than to call to their attention an article appearing in Harper's Magazine entitled, "Why I Sent My Children Away to School," by Mrs. Emily Newell Blair. Space does not permit more than a brief outline, and I urge all parents to read the entire article in Harper's for March.

The author was the mother of a son and daughter, each quite different from the other. She desired for them the best preparation for college and for life. She did not think she could get this preparation for her children in the public schools, although she attests her friendship and loyalty to them in the following language:

"I am not criticizing their teachers; please understand that. I have been a public school teacher myself. I take my hat off to teachers. But when a teacher has a class of thirty-five or fifty, she is very likely to mistake a superficial ability to talk for actual information."

"Many children who go through high school are 'educated.' Some go no farther and are 'educated.' Some go from high school to the best of colleges and make their mark. If a child wants an education, if he or she is mentally hungry, and has the qualities of a scholar, there is food for him at the high school and, if his teacher discovers him, rare sympathy and help."

On the other hand, there are real reasons why thorough preparation for the best college cannot be secured in the public schools by some boys and girls as shown by the following:

"We had a good high school as high schools go. I say 'as high schools go,' for I realize that a high school is a public school to take care of all children. This necessarily means that it is designed to take care of the average child; and this means again that its requirements must be adapted to the ability of the average child. What do I mean

by that? One of my friends was preparing her boy for Williams College. She had informed herself as to the entrance requirements and was following her son closely in the required subjects. The first year in high school she found that he did not cover the amount of Latin required. It was in the course but they did not get through with it. She approached the teacher in regard to the matter. 'We can't do it, Mrs. Blank,' she was informed. 'I cannot push the fifty pupils in my first-year class that fast. I'm sorry, but it can't be done.'

'But why don't you flunk out those who can't keep up?' the mother asked.

'Because that would not be fair,' the teacher answered. 'I cannot set a standard in a public school that would eliminate half my class the first session.'

'Again the mother protested. 'But why not, if they cannot do the work?'

'They can do it after a fashion. I set an average, I do flunk many; but I have no right to set a standard that would eliminate half.'

'Somewhat the same experience the mother had with his English teacher. 'I want you to grade Joseph just as you would if you were teaching in one of those stiff preparatory schools. I don't care what you do to the other children. Grade Joseph very closely.'

'Again she met with protest. 'But I cannot do that. It would not be right. I cannot set a standard for Joseph and another for the rest. I am preparing public school children, the larger proportion of whom will never go to any college. The few that do will go to the State University that must articulate with us. I cannot set a Williams College standard.'

"The danger of a very common practice of exempting from examinations students who make a fair grade or daily recitation is shown by the following:



"I knew one very brilliant girl who took second honors at her graduation from a public high school, receiving an average of ninety-five per cent for four years work. She had every reason to think that she had met the standard; but when she took her College Boards she flunked. She had had no experience in taking examinations. A boy graduated from a Chicago high school in high standing and failed in his Latin College entrance examination. Too large a class, he explained; it was never checked up by examinations.

"Once again I say it is not the teacher's fault. She is not preparing for College Boards.

"One of my young friends entered an Eastern college. By dint of much tutoring he had passed his College Boards. He told me that throughout his college life he had just managed to keep up. 'I'm a good student,' he said. 'I like to study. I might have made a brilliant record if I had come prepared.'

"That was the cry of all the boys and girls who went from our town to first-class colleges. 'If we'd only learned how to study.' 'I never knew what studying was until I came to college. I lose all the fun of college because I have to work so hard to keep up.'

Merely changing the child from public to private school makes a bad matter worse unless great care is used in selecting the boarding school. On this point Mrs. Blair says:

"Of course I chose my school carefully. It was not a finishing school, nor a provincial half-baked school—of which there are legion. It was a school of about a hundred boarding pupils, with a reputation for fine scholarship, some traditions, beautiful old buildings, a rather strict, religious atmosphere; with teachers who were both students and ladies."

"It was not a fashionable school, but it was a good school. I am amazed at the nonchalant way some mothers choose a school for their daughters. Their friends are going to it, they've heard about it, or something like that. I knew one mother who chose the school for its bathrooms and then found after her daughter graduated that it did not prepare for college."

In selecting a school for her son she says: "So I sent him away to school. No pampering, no coddling, no nonsense. He had to work or fail. I knew he would never fail. It was a school where work and character counted—a large school where he would take his measure against many boys of all conditions from all parts of the country. It was what you could do, not who you were, that counted."

Giving her reasons for sending her son to boarding school she says:

"Because for one thing he was a 'smearer.' I mean by this that he was content to hit the high places in his studies and let it go at that. He needed discipline in thoroughness. So long as he succeeded—and he did succeed—in getting good grades without thoroughness he would continue to smear. I wanted him to go to some place where he would find smearing unprofitable. I wanted him to go to some place where he must work or find himself classed as un-desirable. In other words, I wanted him to be where the scholarly virtues of thoroughness and application take precedence of the commercial one of 'getting there' no matter what the process. I found he had worked out a very practical theory: that it was foolish to do any more work than was necessary to get by. If sixty was a passing grade, why spend any time getting ninety? If forty lines a day of Latin would get you a grade of sixty, only stupid boys would learn the entire fifty. I remember his wail of astonishment after he went away to school. 'Why they flunk you if you haven't got the last ten lines! They say a lesson is a lesson and you must get it all.'

This mother faced with rare courage, self-sacrifice, and some judgment the question when to send her boy away, she says:

"Wasn't I afraid, my friends ask, to send him away from home so young? He was fifteen. Now I know that most parents will disagree with me. But I believe that home has done its best for a boy by the time he is fifteen and that after that it often does its worst. If it has done its duty, it has given him his foundation of character, his ideals,



his standards. It is now time for him to test them out. They are not tried out in the home. They may have been in the old-fashioned home where a large family was organized like a miniature social organism. But in a modern home, with two or perhaps three children of widely separated ages, it is very different. Such a home may be a nursery, a garden, but it cannot be a microcosm in which the social virtues may be developed or the ideals and standards having to do with social intercourse tried out. One may claim that the public school offers this try-out. In some sense it does. But between the school and this home is a hiatus, the home often undoing what the school does."

There is no more common error than the assumption that the public school cultivates democratic ideals and the private school makes for snobbery. The author deals with this error in the following language:

"One of my reasons for sending my boy away to school was just that the public school stimulates

snobbishness. There is a lot of bunk about the equality practiced on the public school ground. My boy may have known many boys whose parents I did not, but if so he never mentioned them, he never brought them home or went to their houses, or played with them elsewhere. He had a small circle of friends always. He was bound to them not through congeniality of tastes or mutuality of aims, but because their fathers belonged to the same commercial group. The 'standing of boys' at public schools in small towns is determined by the business rating, the financial standing of fathers. Make no mistake about that, parents.

"My boy was learning to measure worth by just such standards. He would ask me, 'What is his father worth?' 'Who ranks him in the bank?' 'Is he important?'

"Be sure I did not choose for him one of those exclusive schools where he would have found the same standards."

LEE SCHOOL CATALOGS



THE catalogs of Lee School are now ready for distribution and may be had for the asking. Address Mr. Jas. A. Peoples, 713 18th Ave., South, Nashville, Tennessee.

Because of our determination to procure the desired type of men, we have been compelled to print the catalog before completing our teaching staff. Since the catalogs have come from the press, the name of Mr. W. S. Fitzgerald has been added to the list. This announcement will be welcome news to all who are interested in the welfare of the new school. Mr. Fitzgerald is widely known for his successful work among boys, and young men. He is a man of wonderful leadership and personal magnetism. Lee School is to be congratulated!

When the faculty is completed we will make announcement of other names. It has not been an easy task to find available men who would fit into our scheme of things, and so we have been somewhat delayed. It is our determination to keep our pledge to the public—to make Lee School worthy of the ideals of Blue Ridge!

In another column of this issue I have reviewed an article which recently appeared in Harper's Magazine. This article is a most intelligent discussion of the relative merits of the public and private school training. I call attention to the review, but I urge parents to get the original article and read it in full. It is a most interesting discussion and cannot possibly be regarded as advertising propaganda.

JAS. A. PEOPLES.



"Looking Unto Jesus, the Author and Finisher of Our Faith"*

By E. McNEILL POTEAT, JR.

LOOKING unto Jesus, the Author and Finisher of our Faith." We have lost the meaning of the word faith as it is used in the New Testament. It was constantly on the lips of Jesus during the days of His ministry and in the years that followed it was constantly on the pen of Paul. But as it is used in the New Testament, it almost never meant a Body of Doctrine. Indeed no body of doctrine could have produced the results recounted in Hebrews, the eleventh chapter, nor could lack of proper dogmatic theory have prevented the mighty works of Jesus in the days of His flesh. Paul distinctly tells us that He came to teach faith to the gentiles but he didn't mean he came to teach a body of doctrine. His letters were not theological essays and we have gone a long way toward a proper apprehension of their meaning when we regard them as letters to his friends. The point that Paul seems to have been trying to make was that he was teaching the act of faith, or "faithing" to the gentiles, for he was mediating to Greek thought and culture the simple message of Jesus and His resurrection. Greek philosophy had bowed down to human reason, and anything that was based on so flimsy a thing as faith was rejected impatiently by them. Paul saw the need that they be taught a new way of apprehending religious truth. This is interestingly discovered to us by his use of the figure "Shield of faith" for which he makes claim that it is able to withstand *all* of the fiery darts of the evil one. Of course in the intellectual realm it might be easily said that faith could quench the fiery darts of the evil one, and in that case used faith might be as a body of doctrine.* But when we get into the realm of morals and spirit it is hard to see how faith as a body of doctrine could

be effective in quenching the fire of moral temptations or the burning darts of despondency as they assail our spirits. Hence the use of "faith" as a body of doctrine in the New Testament is very rare, and our use of it in that connection is an abuse of the New Testament idea. Therefore the good saints of this generation whose watchword is "contend earnestly for the faith once for all delivered to the saints" have missed the idea of the very verse that they quote with such commendable enthusiasm.

History is full of authors and finishers of categories of theological belief. The roadway of history is fairly strewn with the white and bleaching bones of those who have attempted to set into mental categories the beliefs of their day about God. Paul of course had a share in this for it was his attempt as we have said to mediate to Greek thought and culture the religion of the risen Lord. Today we are not concerned however very much with Greek thought and culture except as we study it in our history books. We are neither Platonists nor Neo-Platonists. We rather deprecate the presumption of philosophers who talk about the days of Greek ascendancy and spend their time like Athenian philosophers picking up new bits of doctrine. Today our concern is to mediate Jesus to a scientific age and I dare say that were Paul alive in this twentieth century he would be the most zealous advocate of a fair rapprochement between the religion of Jesus and the scientific temper of our age. Thank God that there are certain saintly scientists who love the Lord Jesus Christ with a love unfeigned and pure, and who have felt the call of interpreting Him to the scientific age in which we find ourselves living.

Again, various church people have been the authors and finishers of theological dogma in response to the demands of their times. When Arius propounded the heresy that Jesus was not human, Athenasius responded to his challenge and the

*Stenographic report of an address delivered at Blue Ridge during Y. W. C. A. Community Conference in 1925.

(Hebrews 12:2.)



Athenasian creed was the result. And so it might be easily demonstrated that down the course of history creeds and compromises and controversies have left their deposit of faith and order. Still further, there is a disposition in this day for science to attempt to produce an authoritative and final faith. Science has done us the incalculable favor of extending the universe to such proportions as to bring us to an adequate conception of the majesty of God. When in 1530 Dr. Copernicus pointed a gaunt astronomical digit toward the sun, he showed the way for other astronomical digits to be extended out to the nebula of Andromeda nine hundred and thirty thousand light miles away, to a star whose volume is four thousand times that of our friendly little sun. In 1590 Dr. Zacarias Janssen invented the first microscope six feet long and mounted on the bodies of two brass dolphins and then looked down into a new world teeming with multitudinous infusoria and God was widened in a world of life which his predecessors had little suspected. And backward we look to Thales six hundred years before Jesus who proposed that all life had a marine origin, and Aristotle developed as best he could the idea. Then on up through the ages to Goethe, Lamarck, Darwin, Devries, and J. Edward Thompson, and God's energies were pointed backward eight hundred millions of years to the time when He began a world for man to live in. Today certain scientists insist that the scientific dogmas which make up the theory of evolution are authoritative and final no less in the realm of religion than they are in the realm of science.

From this it is obvious that if faith to us has the same content as dogma we find ourselves in unutterable confusion. Which faith if you please, that of Athenasius, Paul, or Nicea, or Luther, or Darwin, is final? It will lead us into infidelity which means a lack of faith, if we insist that faith can be compressed into intellectual compartments and categories.

The only way out therefore is an adequate idea of the relation of faith to belief, and in making such a distinction we recognize the incalculable

value of both. Our point is that for clear thinking they must not be confused. The relation of faith to belief is the relation of life to logic, the relation of conviction to credulity, and the relation of confidence to Creed, Jesus Christ is the author and finisher of life, conviction, and confidence and the other authors and finishers of whom we have spoken, have logic, credulity and creed as their contribution. We must therefore press through to Jesus, Author and Finisher of faith. But, a further word of explanation is necessary. Is the faith of Jesus referred to subjective? Is it the fact that He is merely the Author and Finisher of His own faith? If so, then you and I have no share in it for every man's faith is his own majestic and individual possession. It is his own grasp of reality, his courage in dangers, enthusiasm in struggle, his defiance of denials, and his conquest of disappointments, and be it orthodox or otherwise it is an awful and inspiring thing if it represents his philosophy of life. It must mean something like this,—our faith in Jesus, and we therefore read the verse thus, "Looking unto Jesus, the Author and Finisher of our Faith *in Him*."

How is Jesus the Author of our Faith? Let us be reminded again that He is not the author of our dogma, He never wrote a page in His life of which we have any record. And when confronted by questions as to His message or authority, as to His interpretations of life and religion, He always explained in elemental terms. For example, "Love God supremely," "Love your neighbor as yourself." This He said, sums up all the law and the prophets, and if we are willing to accept this statement as Jesus' system of faith, we have certainly a basis which is not provocative of controversy. He therefore is the author and finisher of our faith by inspiring faith in Himself.

That was the method of His ministry. One day Jesus was walking down the Jordan Valley and John the Baptist pointed his finger at Him and said, "Look, there goes the Lamb of God, Who takes away the sin of the World." John was a moral reformer and he recognized in Jesus the eliminator of the need for further social reform,



for Jesus was to take away the sin of the world. The next day Jesus was walking homeward and He observed two men following Him and turned and asked them, "What do you want?" Strange is the thought that He didn't ask them what they believed. One wonders if Jesus were to appear in such reality in human life today that He could ask with a voice of authority, "What do you want?" what would the answer of most Christian be? Jesus simply said, "Come and see where I live," and these two simple hearted men living with Jesus from four o'clock in the afternoon until the evening hour were inspired to a faith in Him that made all the difference in the world in their subsequent lives. Still another day He was going on His way to Galilee and Philip joined the jocular company and presently they came to a place where Philip's friend Nathaniel was sitting under a tree meditating on the general political situation. Philip in his enthusiasm, giving vent to the faith that had been inspired by him, rushed up to Nathaniel and said, "Come and see Him of whom Moses and the Prophets spoke." Nathaniel replied, "Can any good come out of Nazareth? If He is from that place I have no faith in Him nor in any of His proposals." Yet it was but a moment later that Nathaniel's voice rang out with the magnificent, "Thou art the Son of God, Thou art the King of Israel." One day when Jesus was footsore and hungry He paused at noontide by a well. A woman of Samaria came and sat down and they engaged in conversation. It was not long before something was kindled in her heart that made her forget her quest and she left her water jug and hurrying back into the village said, "Come and see a man who told me everything that I ever did." Of course Jesus had no occasion for telling her everything she had done. He had simply put his hand on the sore spot in her life and immediately faith in Him was inspired. And so we might go on and discover how Jesus day by day inspired people by His character, and by His ministry to a simple trustfulness in Him.

Moreover lack of this faith was the only barrier to his ministry. How many times the familiar

words of the New Testament occur, "He could do no mighty works there because of their unbelief." Indeed not because of their failure to accept a series of theological propositions, not indeed their philosophical stubbornness but the lack of faith in His own simple beneficent personality. And of course the only thing that Jesus ever asked of anybody in order to assure His beneficent acts was faith on the part of the one for whom Jesus was working.

And this is the supreme need of today. Jesus, as we recall, was glorified according to His own words one day, when a little group of Greeks worked their way into the temple to see Him. A crowd had surrounded the speaker. He was in the midst of an interesting discourse. These visitors edged their way up to the group and asked Philip if they might see this astonishing person, and Philip rather put to it, asked his friend Andrew, and Andrew said, "We will go and see the Lord Himself." Jesus was confronted with the statement that there was a little group of men who wished to see Him, and He made a remark that if superficially observed is foreign to the whole occasion. What had Greeks to do with His glorification, He who was the Messiah of Israel? But a deeper glance reveals to us that Jesus felt that when anybody expressed a desire to see Him and know Him—that was the time He was certain to be glorified. And Jesus today in this generation is glorified when the hearts of mankind look up and see Him, and glory is taken away from Him when the hearts of men turn inward and refuse to look at Him. Indifference to Him breaks his heart and robs Him of His glory. How pathetic that we today are infinitely more concerned about beliefs about Him than faith in Him.

"When Jesus came to Golgotha they hanged Him
on a tree,

They drove great nails through hands and feet
And made a Calvary;

They crowned Him with a crown of thorns,

Red were His wounds and deep,

For these were crude and cruel days

And human flesh was cheap.



When Jesus came to Birmingham they simply
passed Him by,

They didn't hurt a hair of Him,

They only let Him die.

For men had grown more tender and they wouldn't
give Him pain,

They only just passed down the street and left
Him in the rain.

And still He cried, "Forgive them for they know
not what they do,"

And still it rained, the winter rain that drenched
Him through and through.

The crowd went home and left the street without
a soul to see;

And Jesus crouched against the wall, and cried—
For Calvary."

Nor will Jesus be the author of a victorious faith
for you, no matter how wise or how orthodox you
are unless you give him a chance. Looking unto
Jesus will make Him just as truly author and
finisher of your faith as He was for John,
Nathaniel, Paul and all the saints of the ages whose
faces and hearts had been opened to Him.

Now then, is Jesus the finisher of our faith? If
He is the author of faith in Him every time we
have an unclouded glimpse of Him, how can we
say that He is finisher in the sense that this faith
that He evokes in us is final? "Finisher" is vari-
ously translated thus, "perfector," "completor,"
"exemplar," etc., but I think the best translation is
"satisfier." Now it certainly does not mean that
Jesus enunciated a creed and then closed up the
book. Some people seem to think that God's revela-
tion of Himself closes with the final "N" in the
word "Amen" at the end of the Revelation of John.
But Jesus distinctly told us that there were many
things that He could not tell his disciples. Times,
conditions, the limitations of intellect and faith
itself, were barriers to the complete revelation of
Himself, and it is just such things today that hinder
the perfect revelation of Jesus in this twentieth
century. But He promised to leave the Spirit of
Truth whose great ministry has no limitation, and

today, we who take Jesus at His word believe
God's revelation of Himself infinitely more ade-
quate than it was nineteen hundred years ago.

I think Jesus satisfies our faith by demonstrating
His absolute adequacy for life. This world is
keenly alert for reality today. Anything of sham
or hypocrisy is given shortest shrift. Jesus tells
us that He Himself is the real and living way.
Just as the world of art indicates an impatience at
the futilities of cubists, and as the world of music
is tired of the meaningless and unharmoniousness
cacaphonies of a jazz age, so unreality in religion
is intolerable.

Does Jesus really work? Is He real in life to-
day? If He can be shown to meet every need, in-
dividual,—physical and spiritual,—social, eco-
nomic, industrial, national, and international, then
He may be said to satisfy and finish our faith.
It would be interesting if time permitted to test
Jesus out by this simple and practical method of
seeing whether He really satisfies us on the ques-
tions mentioned above, but to touch on three of
them will perhaps be sufficient. What about the
question of War? Some disconsolate brother tells
us that war is social insanity, and can no more be
eliminated from the social body than the taint of
abnormality can be removed from the human brain.
Therefore, perfectly sane individuals in the fever
and fervor of war become a mass of insane and ir-
rational animals. If that is the case, we are shut
up to the unhappy conclusion that this planet is
the lunatic asylum for the universe. Along comes
Jesus and He proposes to abolish war in the simplest
sort of way. He tells us to love our enemies and
pray for,—not prey on,—those that spitefully use
us. Immediately comes the rattle of a sword and
a saber, and a clinching of fists, and the reply,
that this is silly sentiment. Well, have we a right
in this scientific age when everything is tested by
the rule of experiment, have we the right to say
that Jesus' proposal about loving one's enemies is
mere silly sentiment if we have not made an ex-
periment on it? There have been in the ages gone
occasional saints whose faith in Jesus on the matter
of war has been utterly satisfying, and they have



been those who loved their enemies and prayed for those who used them spitefully. If Jesus were given a chance today he would satisfy and finish our faith in Him on the question of war, and war would soon be one of the antiquated curios of an enlightened human race.

Again, what of society with its silly and superficial divisions of caste, wealth, prominence, power, prestige—all based on money or good looks or a charming personality. We draw lines very tight and become snobbish to those who are not our social equals. What has Jesus to say? Jesus with elemental simplicity says, "Love your neighbor as yourself." That is to say, don't think of yourself any less highly, but think of your neighbor as much as you think of yourself. I think I am pretty nice, if you must know. I am exceedingly fond of myself if I must confess it. I see to it that I am clothed and fed with a regularity that has become a habit. To love my neighbor as myself does not mean of necessity that I shall be any less warm or any less clothed, or any less fed, or any less elegant. It simply means if I am to love my neighbor as myself that I shall project my life on the basis of sharing my elegance, my warmth, my food with my brother, and under such a simple formula caste distinctions and snobbishness would be eternally eliminated, for Jesus satisfies our faith in social questions.

Now finally, here is a man distressed in mind and spirit. What has Jesus to say in answer to his spiritual need? "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your souls." In all the history of Christian literature where is there a case where one broken with fatigue, or defeated in spirit came in simple trust unto the Lord Jesus who did not feel the rest of His yoke, and the restoration of soul that Jesus promises? Jesus has never failed once and Jesus satisfies our faith as it is applied to our spiritual need.

Now these brief words then in conclusion. The author of the Hebrews, in the eleventh chapter has a long list of those who are faithful as wit-

nesses. Mind you, they are the roll of those who did mighty works by faith. Let us be reminded again that they did not mighty works because of any set of theological propositions because from the time of Noah through the days of Samuel there could not possibly have been a consistent theological system. Moreover they were not all exemplary characters. Noah got beastly drunk. Abraham was loose in his moral life. Rahab was a prostitute. But they all lived and died in the faith, which is to say their faith was not that of dogmatic propositions, but the life for God, and good or bad, wise or foolish, orthodox, or otherwise they have their names in the roll of the faithful. But the author tells us that time would fail him if he went on and gave the list in its completeness. Since we today have more time than anything else, let us attempt to add to the roll of the faithful. Paul, Arius, Athanasius, Savonarola, Francis of Assisi, Peter the Hermit, Francis Xavier, Wyckliff, Martin Luther, John Wesley, Finney, D. L. Moody, Billy Sunday, Cardinal Mercier, W. J. Bryan, Harry Emerson Fosdick; not all authors and finishers of theological systems that meet every need, not all orthodox according to every standard, but faithful, and witnesses to a living and powerful life in Jesus Christ. "Let us therefore seeing we are compassed about by so great a crowd of witnesses, put aside the weight and the sin that doth so easily beset us, and run with patience the race that is set before us looking unto Jesus the Author and Satisfier of our Faith."

I cannot put the presence by of Him the crucified
Who moves Men's spirits with His love as doth
the moon the tide;

I see again the life He lived; the godlike death He
died.

I cannot put His presence by, I see Him every-
where,

I meet Him in the country place, and in the
market square.

(Continued on Page 15)



Blue Ridge Summer School

July 19 to August 2, 1926

FIFTEEN years ago the Blue Ridge conference grounds were open for the first Summer School session. What those fifteen years have meant—in renewed vision, quickened life, deepening fellowships with men and God, greater skill in the task.

This is the anniversary year. Let us make it a "Go-to-Blue-Ridge" year. The list of leaders for this year's school, though not complete at this early date, bids fair to make possible one of the best sessions that Blue Ridge has known. Among them are: (Continued on Page 16)

Seventh Annual Conference Southern Y. M. C. A. Directors

Blue Ridge, N. C., July 19 to 22

By A. M. PENNYBACKER

The Seventh Annual Conference of Southern Y. M. C. A. Directors will be held at that most beautiful summer training center, Blue Ridge, North Carolina, July 19 to 22. This Conference is a meeting of representative Directors of the local Associations of the Southern States, managed and directed by the Directors themselves and designed to be of help to them and to their Associations.

Some of the outstanding lay leaders of the Associations in America are speakers at this Conference each year and the interest in the Conference is growing from year to year. Among the topics to be considered at the 1926 Conference are: "Sociability in our Buildings," "The Relationship of the Church and the Association," "The New Day in Boys' Work," "The Community Chest and Y. M. C. A. Finances," Religious Education, model board meetings, Physical Health programs, etc. The etc. includes a watermelon party and a social evening for Directors and their families.

Blue Ridge is a rare place to combine a vacation and service experience. Each Board of Directors of the Southern Y. M. C. A. should be represented at this Conference by its strongest and ablest Directors. Association Presidents are especially invited.

The Conference Committee is as follows:

Tennessee	A. W. SMITH, Chattanooga, Chairman
Alabama	FRED S. BALL, Montgomery
Georgia	FRANK PHILLIPS, Columbus
Kentucky	FRANK E. WOOD, Jacksonville
Mississippi	B. F. CAMERON, Meridian
North Carolina	C. E. VANLEUVEN, Wilmington
South Carolina	ALEXANDER MARSHALL, Charleston
Virginia	W. J. STRICKLER, Roanoke
Louisiana	Representative to be named.

Missionary Education Conference, Blue Ridge, June 25th to July 5, 1926

By GILBERT Q. LESOURD

WE were talking over experiences one day, a group of us who have been associated with missionary education in one form or another for the last ten years or more. "What is it that really produces results; that actually gets people to doing something worth while in their home churches?" asked one. "I'll tell you," said Mrs. Katharine Sherer Cronk, "it's summer conferences. I suppose I've seen about as much missionary work as any other woman in the United States and practically without exception when I have found an outstanding piece of missionary work being done I have found in that church some person who had been trained in one of the M. E. M. summer conferences or some similar gathering." The rest of us agreed that the same had been our experiences. Such testimony comes to my desk continually. Recently I talked with the educational pastor of a large church. He said, "We tried sending delegates to this place and that but nothing happened, then we sent four delegates to the M. E. M. conference and they have done more for our church than anything else that ever happened."

At Blue Ridge the Missionary Education Movement has one of its oldest and best conferences (there are five in all) and for over twenty years it has been a source of training and inspiration for the entire South. Its program is exceptionally strong as its interdenominational character makes it possible for it to secure the best leaders from all the different communions. Its purpose is to train leaders for all branches of missionary education work in the local churches. In this connection, missionary education is considered in the very broadest sense as an integral part of religious education. Therefore there are classes for Sunday school teachers which give the best methods of modern religious education. There are classes for leaders and members of young people's societies such as the Christian

Endeavor, and special courses for workers in the woman's missionary society. Dramatics, and storytelling each have special classes under expert leadership.

One of the time-honored features of each conference is its mission study. Classes are organized in the new books that will be used by the mission study groups of the churches during the next fall and winter. For those who expect to teach such classes there is a special two-hour normal class which devotes an hour to the discussion of the theory of how to teach and the second hour to actual practice teaching. This class is limited to thirty—and is open only to those who have the proper qualifications.

Bible study is also a feature of each conference, special emphasis is given to the missionary message of the Bible, and to its use in evangelistic endeavor.

Another feature which is found at few other conferences is the number of advanced courses of special interest to members of the conference faculty, ministers, missionaries, and other delegates with sufficient education and experience to fit them to discuss outstanding problems. For this year three such courses are offered: "The Religions of Mankind" by Dr. Brown of Vanderbilt University, "The Cost of a New World" by Dr. Soper of Duke University and "Methods of Co-operation in Christian Work" by Dr. Zahniser of the Pittsburgh Federation of Churches.

The Missionary Education Movement which conducts the conference is the co-operative organization in which sixteen of the most prominent denominations unite to hold conferences and publish missionary education literature. Information may be secured from your denominational secretary of missionary education or from the conference secretary of the movement, Dr. Gilbert Q. LeSourd, 150 Fifth Avenue, New York City.



Mount Mitchell, the Top of Eastern America



OUNT MITCHELL is situated 18 miles from Black Mountain, N. C., 35 miles from Asheville, 20 miles from Blue Ridge Association grounds. It is reached by a scenic motor road of splendor, beauty, grandeur and scenic magnificence, and presents opportunity for a wonderful journey to the top of Eastern America, and a picturesque mountain panorama on the journey and at the top of Eastern America, or the end of the trip, sunrise and sunset can be seen as nowhere else on this continent.

Aside from the stately mountain splendor, which is not excelled and seldom equalled in any country on the globe, the ascent to, and descent from Mount Mitchell, which is 6,711 feet altitude, the highest point east of the Rockies, presents to the eye an ever-varying panorama of plant life, nature having seemingly wasted itself in a riot of diversification. On every side flower and shrub, bush and tree, scatter a profusion of rich color, lending pleasing varieties of landscape. Laurel and rhododendron, nourished in the rich primeval forests, and fed by numerous streams that wind their way to the valleys, purling through the luxuriant grasses, chattering over the pebbles, cascading in a feathery mist like a "downward smoke" as they tumble over some sheer precipice, everywhere displaying their soft colorings of various hued patterns as pretty as can be made by millions of black-eyed Susans, gleaming amid starry cosmos and the larkspur of many tints against the background of ferns, while through all runs a gleaming of lichens and mosses as a darkened web in nature's master tapestry.

In the lower altitudes tree life is chiefly of magnificent oak and spreading chestnut, while feathery spruce and balsam predominate in the upper stretch, over an undergrowth of sweet-scented wild cucumber, whortleberry and other fruit-bearing plants. Indeed, the constant change in colors adds much to the beauty and is considered by many as its chief attraction.

Visitors over the Mount Mitchell Motor Road are always lost in enchantment of the profusion of mountain floral offerings that send their gentle zephyrs through the wooded slopes.

A picture of a trip to Mount Mitchell can never be obliterated, and always remains fresh in the memory of those who have enjoyed viewing this transcending panorama.

The most attractive scenic view on the globe is obtained from the top of Eastern America, the grand sunset and sunrise from this point is alone worth ten times the cost of the trip.

The thousands who have visited Mount Mitchell are loud and lavish in their expressions of delight and praise of the grandest scenic trip on the globe, and never yet has there been a visitor who has gone to the top of Eastern America on a bright day who failed to declare the trip the greatest ever taken by him.

The Rev. J. Wilbur Chapman, one of the many thousands who has taken the trip, said: "Switzerland is wonderful, the Rockies, too, but neither one is quite so wonderful as the trip to Mount Mitchell. I have been around the world twice, and the trip to Mount Mitchell is the greatest I have ever taken."

Visitors to Blue Ridge, Black Mountain, or Asheville will always find parties daily taking this, the greatest scenic trip on the globe.

"LOOKING UNTO JESUS, THE AUTHOR
AND FINISHER OF OUR FAITH."

(Continued from Page 12)

The mansion and the tenement attest His presence there.

The Christ whose friends have played Him false,
whom dogmas have belied—

Still speaking to the souls of men though shamed
and crucified,

Author and finisher of Faith that will not be
denied.



BLUE RIDGE SUMMER SCHOOL

(Continued from Page 13)

Dr. George L. Robinson, of McCormick Theological Seminary, who will have the Advanced Bible Course, speak at one of the Sunday morning services, and at some of the vesper periods.

Dr. Josiah Morse, of the University of South Carolina, who will bring challenging lectures and discussion on our "Foreign Relations."

Dr. H. E. Tralle, a noted leader in religious educational fields, who, many will recall, was scheduled two years ago, and on account of sickness was unable to carry his work with us, is to be present for the entire two weeks in bringing us work in religious education and speaking at some of the vester periods.

Dr. Henry N. Snyder, of Wofford College, whom we have come to love through his repeated visits to us, will bring us stimulating messages on "Southern Literature."

Other features of the school include a continuation of the group method of Bible Study, which has come to have a firm place in the training of Blue Ridge. The group leaders will again be coached by Mr. J. W. Berghold. The study this year is to be in the Gospel of Mark.

Every Association Secretary is faced with the constant need for developing skill in handling groups. Whether these groups be Bible classes, gymnasium classes, committees, boards of directors,

or what not, the fundamental principles in handling them are the same. We are hoping to have a course in "Group Leadership" this year.

To better understand the wonders of Blue Ridge and the out-of-doors, a course in "Nature Study" and "Woodcraft" will be given each afternoon by Mr. E. S. Lotspeich.

As a result of the Membership and Educational Institutes last year, special recognition has been given to these two departments of work in the 1926 school. Mr. H. A. Davis, as Associate Dean of the City School, has special responsibility for the Membership Department. Two special courses are to be given by Mr. A. W. Alley, while a committee, headed by Mr. W. H. Cox, of Tampa, is promoting attendance for this developing phase of our work.

The success of the Physical Leaders' Institute has been so marked that it has been made a regular part of the school, with a full two weeks' course beginning this year. Mr. I. C. Matheny, Physical Director at Richmond, Virginia, is the Associate Dean in charge of the special department, enlisting volunteer leaders and sending them back for better volunteer work while many of them are enlisted in the Association service as a result.

It is impossible to list all the other leaders and speakers who will be present on the grounds. In spite of the inroads made by the Helsingfors Conference, a very strong group has been secured. Go-to-Blue Ridge—1926.



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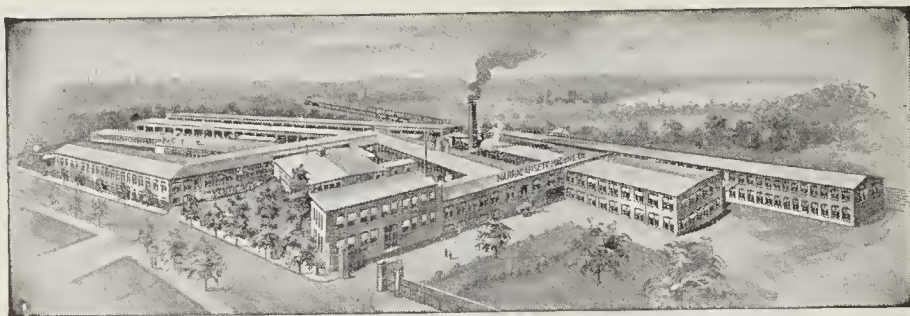
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The
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Voice

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1926 PROGRAM

Student Y. W. C. A., June 4 to 13

Miss Mabel T. Everett, 600 Lexington Avenue, New York, N. Y.

Student Y. M. C. A., June 15 to 24

J. W. Berghold, 412 Palmer Building, Atlanta, Ga.

Missionary Education Conference, June 25 to July 4

G. Q. LeSourd, 150 Fifth Avenue, New York, N. Y.

Zeta Tau Alpha Fraternity, June 26 to July 3

Miss Ethel M. Charnock, Wellsburg, W. Va.

Community Conference of Y. W. C. A., July 6 to 15

Miss Mabel T. Everett, 600 Lexington Avenue, New York, N. Y.

Industrial Conference, July 16 to 18

E. G. Wilson, 412 Palmer Building, Atlanta, Ga.

Southern Summer School of the Y. M. C. A., July 19 to August 2

R. H. King, 412 Palmer Building, Atlanta, Ga.

Y. M. C. A. Directors' Conference, July 19 to 22

A. M. Pennybacker, Y. M. C. A., Chattanooga, Tenn.

Travelers' Aid Conference, August 2 to 7

Miss Daisy Cummings, Travelers' Aid, Union Station, Spartanburg, S. C.

Summer Quarter of Southern College Y. M. C. A.,
June 10 to September 1

W. D. Weatherford, Nashville, Tenn.

SCY Camp, June 25 to August 20

C. B. Loomis, 412 Palmer Building, Atlanta, Ga.

U. S. Bureau of Industrial Education, August 16 to 28

Joseph M. Hall, 200 New Jersey Ave., N. W., Washington, D. C.

Southern Summer School for Social Service and Christian
Workers, August 2 to 27

W. D. Weatherford, Nashville, Tenn.

Lee School for Boys, Opens September 8, 1926

J. A. Peoples, 2015 Grand Ave., Nashville, Tenn.

NOTE: For full information concerning any of the above conferences, write to the person indicated.



THE BLUE RIDGE VOICE

VOLUME VII

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J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor

H. W. SANDERS, Assistant Manager

"The Church Universal"*

By KIRBY PAGE

SOME years ago I accidentally stumbled across a very remarkable book. Its theme centered around a woman, a saint and a devil. It was not a book of fiction, but the record that a physician made after seven years' observation of a certain patient that was under his care. It was the story of a multiple personality. It was, in fact, a Dr. Jekyll and Mr. Hyde kind of story, only this was not fiction. The title of the book is "The Disassociation of a Personality," and its author is Dr. Morton Price, a noted physician in Boston, attached to the Boston City Hospital. Dr. Price had this woman under his care for seven years. It was a case of one human body being inhabited by three separate and distinct personalities—not a two-fold personality like Dr. Jekyll and Mr. Hyde, but a three-fold personality. Dr. Price says that there were three separate persons using the same body, and in order to keep his records straight he had to give these three personalities three names; one of them he labeled "Woman," one "Saint," and one "Devil." That book is worth your reading, and you can find it in any good library. It is an extreme case of multiple personality. There were three sepa-

rate trains of thought, three sets of memory, three traits of character. Now two of these persons, the woman and the saint, did not know of the existence of the other two—only one knew of the other two, and only one had a memory that ran over all three experiences. The devil knew all three; the devil knew what was happening when she was not uppermost in the consciousness of that life. When the woman was not uppermost, she was just on a long sleep, and the same way with the saint. This devil, however, was the person who had a triple memory, and who knew intimately the other two, and who was the only one of the three who had the power to come and go at will. Now this devil was a very mischievous sort of person. She took great delight in playing all manner of tricks upon the other two. The woman, of course, was just what you would expect by that name, neither hot nor cold, some days good and some days bad. The saint was what you would expect by that name, and also the devil. Now this third person, called the devil, would play all manner of tricks upon the other two. She smoked cigarettes, which was a terrible thing for a nice lady to do, and would not only smoke cigarettes, but would disappear, and the woman or the saint would awaken with a cigarette between her lips. And then the devil was not at all afraid of mice, or snakes, or

*Stenographic report of an address delivered at Blue Ridge during the Student Y. M. C. A. Conference in June of 1925.



lizards. She would go in the garden and get a snake or a lizard and put it in the bed, and you can imagine what happened when the woman or the saint appeared. It is a long, long story, a book of two hundred fifty or three hundred pages. As I said, it is not fiction, but the cold scientific record of a physician.

Now I have taken these moments to bring that book to our attention for the reason that it is a parable of every one of our lives; for whether we know it or not, all of us have multiple personalities. We are not so extreme, perhaps, as this woman was, but it is a truth that every one of our bodies holds more than one personality. We have all experienced the struggle that goes on within us, the struggle between our lower nature and our higher nature; between the ideal and the actual. Paul, the Apostle, gave voice to that experience long ago when he cried out against that two-fold man within: "The things I would do, those are the things I leave undone, and the things that I ought not to do, those are the things that I do. Who will deliver me from the body of this death?" It is an age long cry; every man and every woman throughout history has experienced this struggle between the lower and the higher within.

Now, we are discovering in these days that it is not an easy thing to follow Jesus Christ seriously in all the relationships of life. No sooner do we set out to follow Him all the way than this struggle between the lower and the higher and this nature of ours that would truly be like Jesus finds itself under attack by the lower nature which would drag us down. Every man and every woman of us here upon this green this evening knows the exceeding difficulty of actually living according to the ideal which we have set before us.

We are learning something else, too, these days: not only is it exceedingly difficult to follow Jesus where He would lead us, but we are discovering now in a way that we did not realize before 1914 of the all-importance of our following Jesus. You know sometimes there is a tendency in these days to make light of temptation and sin. There is a tendency in certain quarters to say that sin is an old-fashioned word and an old-fashioned idea, that after all it does

not make a great deal of difference. It all depends on whether you take a long look or a short look. There are certain parables to be found in other realms of life that shed light upon this problem. I had an experience some years ago in central China that illustrated this to me. You know that certain diseases, leprosy for example, starts with a little white speck, and in the beginning it does not seem to make any difference; then the white spot begins to turn, and slowly over months and even years it begins to do its deadly work. I happened one day to be crossing a bridge in the city of Foochow. The bridge was called, "The bridge of ten thousand ages," and it looked it! It was packed with a dense mass of humanity, chiefly Chinese, but many others as well. The whole surface of the bridge was covered. We were pushing our way through that mass trying to get across, when suddenly, about two or three feet in front of us we saw a sight that no one of us will ever forget. It was a man in the last stages of leprosy; the flesh was being consumed and eaten off his face, all the flesh was gone from around his eyes, nose, and chin. There he was a hideous skeleton walking across the bridge. At that moment I realized, as I never had before, what a little white speck may lead to.

Today there is a tendency on the part of college students to make light of the evils and sins of the campus. They say, after all it does not make a great deal of difference. But it all depends upon whether or not you take a long look, or a short look. Greed, hate, envy, and discrimination, and exploitation and dishonesty, and lust, and other campus evils may not appear to be serious there, but if you will trace them out down the years, over the world, and see the kind of harvest they bring forth, you will discover that out of these little white specks, these things that we make light of on the campus, come the world-wide evils with which we are so tragically familiar in these days. If anybody does not think it makes a difference, they ought to just open their eyes and look out over the world as I have had the privilege of doing, as I have gone about in various parts of the world, and see the tragic situation in which mankind now finds itself; see the paganism all across this world. Let the sins of the campus merge into



the great rivers of life, and what you see all across Europe and all across the earth tonight is a world that is being wrecked by hate, and by greed, and by discrimination, and by lust, and by exploitation. And so I come, as you come, from a survey of the situation in which we find ourselves with a supreme realization not only of the difficulty of following Jesus in this kind of a world, but the growing importance of our following Him.

Will you think with me for a moment about the difficulty of following Jesus? There have been too many sermons preached about the ease with which we can follow Him, the ease with which we can be Christians. I do not find any justification of that view in the Bible, in the example of Jesus, or in the history of Christians since Jesus' death. In all of these places I find evidence to support the opposite point of view, that it has always been difficult, and it

is difficult now for any one of us to understand Him, because we do not follow closely enough in His footsteps, nor even study His great life in a way to understand Him.

They put Him to death in the first place because nobody really understood. Second, they put Him to death because of intolerance. The religious leaders of the Jews were very bigoted men. They were very sure that all truth had been delivered into their keeping, and any man who dared to differ with them must bear the brunt of their disapproval. When Jesus came, teaching a new doctrine, living a new kind of life, saying, "It was said to you of old, thus and thus is so, but I say unto those thus and thus is so," when He spoke as one having authority, when He refused to bow His knees to them, and when they discovered that they could not crush Him, or silence Him, the religious leaders took council as to how they



THE TOWN OF BLACK MOUNTAIN FROM SUNSET MOUNTAIN



could silence Him once and forever, how they could kill Him. They did this because of intolerance, because of their unwillingness, their refusal to listen to any message that was different from their own. Because of intolerance and sin they put Him to death. If you turn back and read certain verses in the record, only a few pages back from the story of the crucifixion, you will discover Jesus pouring out his woes, "Woe be unto you," upon them. Notice that He is calling them what they are; He is calling attention to their sin. They could not bear to have any man call them sinners, and so because of blindness, intolerance, and sin, they put Him to death.

Now I have taken the time to remind you of these very well-known facts because they shed an immense amount of light upon the problem before you and me today, for I ask you to think for a moment concerning present-day ignorance, intolerance, and sin. Not only did they put Jesus to death, but they put to death the twelve and the seventy; and right down the centuries until now that trio, Ignorance, Intolerance, and Sin, has been doing its deadly work, and has been making it difficult indeed for any man or woman in any age really and truly to follow Jesus. Look for a moment, not only at the twelve, not only at the seventy, but think of those early Christians shedding their blood in the arena where the Romans were putting them to death because they would not bow their knees and worship the Roman Emperor. There they were being devoured by wild beasts, with their wives and children.

Come a little further down the ages, and you see every now and then a man like John Huss, or Martin Luther, or John Wesley; again and again in every country, in every age, those men and those women who have most seriously undertaken to follow Jesus Christ have, like the Master, paid the penalty for it.

But you say, that was a long time ago, that was in another century, on another continent, in another world. All right, come closer. Follow those Puritan fathers of ours who fled away from Europe for the purpose of finding a place where they could worship God according to the dictates of their own conscience. No sooner had they arrived and achieved

freedom of worship for themselves than they began to forbid freedom to anybody who would worship in a different way than they were worshipping. Read the record of the persecution of the Baptists in New England. Read the record of the persecution of the Quakers. See what happened again and again, see the persecuting, intolerant spirit doing its deadly work.

Come closer; a meeting was being held in the city of Boston attended by a group of women, addressed by a frail man. This man was speaking certain very earnest words when a crowd burst into the door, and the records say, "Certain gentlemen of standing and property" put a rope around the speaker's waist, took him down the steps and dragged him through the streets of the city of Boston. What for? What did he do? William Lloyd Garrison spoke certain words concerning the fatherhood of God, the brotherhood of man, the iniquity and sinfulness of slavery. Because he spoke these words, and because he was exerting himself to do away with slavery, members of the church, citizens of standing in the community, dragged him through the streets and he escaped very narrowly with his life. In those decades, hundreds of men and women were tarred and feathered, and scores of men and women died because they dared to say that slavery was sin. Ignorance, Intolerance, Sin again!

But you say, that was fifty years ago, sixty-five or seventy-five, or eighty years ago. All right, come closer still. I have a friend who comes from one of the finest Christian homes in a Western city. He went to an Eastern University, and became the president of the Christian Association, was known as one of the most earnest and zealous Christians on the campus. When the war came on he went overseas to do relief work with prisoners of war, and while at that task he was drafted and came back home. When he went before the draft board they said to him, "You will have to put on a uniform and fight." He said, "That is against my religion. I do not believe that a Christian ought ever to kill anybody. I believe that war is wrong, it is unchristian, and I cannot fight." They said, "You have got to fight." He said, "I cannot fight." And they brought him before a court-martial, and sent him to prison for



twenty-five years. What for? Because he took Jesus seriously. Because he believed it was wrong to hate, and to kill; because he followed his conscience and his Lord, we put him in jail with a sentence of twenty-five years hanging over his head. I ought to say that he is not in jail now, that he was released after two years and is now six hundred miles up the Yangtze as a missionary in China. I think I am not disclosing any secret when I say that when his name came before the missionary board that was contemplating sending him out, he very narrowly received an unfavorable vote, a large percentage of the votes of that missionary board were against him on the ground that no pacifist ought to be a missionary. That happened not a thousand years ago, not in a pagan country, but in this land of ours within these ten years!

I will give you another illustration. Is it easy, has it ever been easy, really to treat all human beings as sons and fathers of God? Has it ever been easy to do as Jesus did and look upon all mankind as members of God's family, brothers and sisters all, and therefore deserving a family treatment? I have a friend who was teaching in a Southern college. He happened to believe more seriously than some other people did in the doctrine of human brotherhood, including members of various races. It was known in that community that he held these views. He had in his employ a negro cook. Now this negro cook had a birthday, as negro cooks have a habit of having birthdays, and she wanted to have a birthday party, as most other people want to have a birthday party, and she asked my friend if it was all right to invite a few friends in to see her that evening. He said, "Sure it will be all right. My wife and I are going to be gone anyhow this evening." She brought in some of her friends, and more friends came than she was expecting, and there was not room enough in her room for all of these people, and they overflowed out into the kitchen and had a party in two rooms instead of in one. My friend and his wife came home late, the party was over, and he thought nothing about it. He and his wife received the next day a delegation of notable citizens of that town; they waited upon my friend and they said to him, "You will have to leave town. Nobody who does

what you do and believes what you do will be allowed to stay in this town. We give you a certain number of hours to get out with your family." That didn't happen a century ago—it happened within these last three or four years in this very Southland of yours and of mine—for I ought to say to you, if you have not already discovered it, that I am myself Southern born, and my people still live in the South; for twenty-one years I lived here myself. Men have been tarred and feathered, many men have been killed because they dared to proclaim a gospel of brotherhood which was more searching and more far reaching than that believed by most people in this land.

I will give you another illustration. Do you believe it is easy or that it ever has been easy to live Jesus' life in the great economic and industrial relationships of life? Do you know what happens? Do you remember that one of the things that brought down the wrath of people upon Jesus was that He said, "Woe unto you, extortioners, ye that devour widows' houses." It was because of economic exploitation that Jesus poured out His woes upon them, and that was one of the reasons they put Him to death. Has it ever been easy to point out exploitations? Has it ever been easy to do what Jesus did, put oneself on the side of the oppressed, on the side of the needy people of the world? I have another friend. This friend, fifteen years ago, in a Western city, began studying the situation with reference to industry, the economic life of that city. More and more he became conscious of the inequities and injustices, and began to lift up his voice on behalf of the oppressed. Later he came East and began there to do the same thing. For fifteen years he has been living an unselfish, devoted life, doing what he could to unearth and bring to public attention injustice and inequity in the economic and industrial world. A few months ago there was a strike in the city of Paterson. My friend, as is his custom, goes to those places where he believes there is injustice, and he went there. All the rights, the ordinary rights of free speech were being denied these people, and he organized a meeting and on the court house steps began to read the Bill of Rights and the Constitution of the United States. Before he could get very far, the

meeting was broken up by armed policemen, and he and his friends were arrested. In a few weeks the case was brought to trial and he was sentenced to six months in jail. What for? On the technical charge of disturbing the peace—in reality because of his devotion to the exploited and oppressed.

I will give you one more case. I have a friend who was a missionary in one of the foreign lands, a man of heroic life, who did as much in the fifteen years that he was a missionary in one of the foreign fields, as probably any other man did in equal time. Then he began to travel about the world and began to see with his own eyes the nature of the civilization that we call Western civilization, and began to lift up his voice in protest against economic exploitation and racial discrimination, and to plead that Christians take Jesus seriously in all relationships of life. From one end of this country to the other in the past two years, there has been an effort to silence the voice of this man. If it were necessary, if there were time, it would be easy indeed to go on for an hour bringing to our attention case after case in our own country, within the very last decade, where men and women who have taken Jesus seriously, who have really attempted to live His way of life in all the relationships of life, have paid the penalty, are paying the penalty for that earnest effort.

Let me bring it home to you. Go back to your own campus, in your mind for a moment. Go back to the community in which you live. What happens in that community or on that campus to those men and women who take Jesus seriously, who look upon all men and women as sons and daughters of God, and who treat these various peoples of different nations, races, and classes as members of a common family? What happens in these communities of ours? What happens when one, in an emergency, begins to take Jesus seriously and attempts to love all men in war times? There is a very notable challenge of Jesus, it is the very heart of His gospel, "Love your enemies, do good to those that hate you, bless those that curse you, pray for those who spitefully use you." What happens to people who take that verse seriously? Love your enemies—love the Germans. Do good to those that hate you—do good to Germans in war time. Bless those that

curse you—yes, bless the Germans. Pray for those that spitefully use you. Anybody in any age who will take that kind of challenge seriously and begin to live that way is quite likely to reap the same reward which Jesus reaped and receive the same penalty that has come to His followers through the ages.

Now, I have taken this long without saying a word about the church, for what I have said up until now is the supreme reason why we need the church, and why we must have a church. No man, no woman in this kind of a world is able to live Jesus' way of life alone. Jesus couldn't do it, He couldn't even live that way Himself alone. He chose the twelve, and He gathered to Himself the little inner circle of the three, and in those great moments of darkness, of agony and bewilderment he took the twelve apart, the three apart, and there in fellowship He sought and found God and power. No man through the ages has been able to live Jesus' life by himself. No, it was not an accident that Francis of Assisi gathered the eleven; and that in every age those men and women who have truly followed Him have always gathered about them a little group, who have united themselves into that fellowship that we call the church. Nobody looking out over this world, seeing war and international hate, seeing economic exploitation and greed, seeing all of the naked paganism in this and other lands—I say, nobody who has his eyes open to the seriousness of the situation, believes for a moment that any man or any woman standing alone is able for such a task as this. The early Christians were not able to do it alone. The church of Christ had its origin in a moment of desperate need, after the Lord Christ was crucified. He was gone, and the early group was being persecuted with every kind of persecution. There was danger, and out of that danger, out of that darkness, they banded themselves together, as we believe, in accordance with the divine purpose, banded themselves together into the church; and in that day, it was the fellowship of the church which enabled them to do that thing which caused their observers to say, "Behold they that turned the world upside down have come here also." It was not only the need but also a consciousness of a blessed evan-



gel, the consciousness that they had the message which humanity needed, that caused them to band themselves together. Now they needed the church, and every generation since that time has been dependent upon this fellowship in the church. One purpose of the church is for worship. No man and no woman is able for this kind of a task except as they are constantly in the presence of God, and that cannot come exclusively by individual prayer. "Where two or three are gathered together, there will I be also." There is need for corporate worship, and there is need for fellowship with other seekers after truth, not only to receive divine help but human help. Not only so, there is need for consolation; for there is a great deal of trouble in this world, and there is need for an institution that in times of sorrow and distress brings its word of consolation to the bereaved and lonely. Not only so, there is the task of conversion, the task of going out and winning others to that way of life which we call Jesus' way—the great evangelistic work of the church. And there is education—the task of educating people in the church, training people into Christian understanding, so that they will grow into the fullness of the measure of the statue of our Lord—and send them out as crusaders against the great evils of the world. Put those together for a moment, worship, fellowship, consolation, evangelism, education, and the whole crusading idea. You will never get this world made into the kingdom of God except as those five or six things are done, and there is no other agency that historically or currently is doing those things so effectively as the church of Jesus Christ.

Now I know that the church today is rent and torn with strife and evasion, that it consumes its energy upon trifles, upon things that do not really count, at the very hour when humanity is in such desperate need of the real gospel and evangelism of Jesus. You and I know the weaknesses of the church. You know and I know that if you go into the congregation in local communities you do not always find the church doing these five or six things with power and vitality. I know that, and I say this to you, if the church is not resurrected where it is now weak and dying, if it does not have new life and new vitality put into it, if somehow, it does not

rise out of its weaknesses into power, I, for one, see no hope whatever of dealing successfully with the gigantic problems that face us on every hand. There is need, desperate need, in every community, for a lighthouse and a powerhouse, and unless that lighthouse or that powerhouse is found in the small communities and the large communities throughout this land and other lands, men and women simply will not live Jesus' way of life. They cannot live that way alone, it is only by banding themselves together in the fellowship of the church that they are enabled to find God in sufficient closeness and vitality and enabled to get that comfort and strength and power out of fellowship which will enable them to live Jesus' way of life in this kind of a world. So we have no alternative, we have got to make this church what it ought to be if we are to serve our day and generation in the only way that will be effective. I challenge you to find any way to deal with these all-consuming hates and greed and envy and others on any other basis than the simple way of life which we find in Jesus, and I challenge you to find any other way to perpetuate Jesus' way of life save by those little groups of people who live that way themselves and who band themselves together in the church. The very fate of our civilization depends upon the church. I do not believe that it is exaggerating a moment to say that the very fate of our civilization depends upon what you and I do with the church. The need of the hour is for leadership—preachers of the gospels and devoted laymen, men of understanding and training and devotion—who will put their lives in the leadership of the church. There has always been a need for men like this. The church has always desperately needed men and women for places of leadership. I believe it to be true that never has there been a day when that need was greater than now, or when the opportunity was greater than now. What we need is men who will go back first to the college campus, and then to the community in which they live, and put themselves into the work of the church with the same spirit that a missionary puts himself into the life of a people. There are things to be criticized in our local churches; we may not like the preacher, we may not like the kind of sermons he preaches, but whether



we like it or not, in the last analysis the vitality of the church is going to determine the extent to which Jesus is followed in that community; and I challenge you to put yourself behind and in the church with the same kind of zeal that a missionary does. We expect the missionary to go out to China, and

the fact that there are difficulties is no excuse for a lessening of zeal. The very fact that the church is weak today is all the more reason that you and I ought to put ourselves into it. I do not believe, in the light of the evidence, any man can deny that the

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Southern Community Conference

THE Southern Community Conference, under the auspices of the National Young Women's Christian Association, will be held at Blue Ridge, North Carolina, July 6-16, 1926. This conference is open to young and older women from business, professional, and home life, from cities, towns, and small communities in Virginia, West Virginia, North and South Carolina, Kentucky, Tennessee, Georgia, Alabama, Mississippi, Florida, and Louisiana. The conference is composed largely of delegated members of Young Women's Christian Associations, though others interested in the purpose of the conference are welcome. Local committees of business girls, of Y. W. C. A. secretaries and board members, are co-operating in planning the program. The conference provides the opportunity for girls and women to share their experiences of life; to help them understand the times in which they are living; to create and to apply new ideals in business, family, and community life, and to face together the present opportunity of the Y. W. C. A. to become a spiritual force in the life of this generation.

A conference council of local delegates elected on the grounds, with proportionate representation from the groups of business women, secretaries, and board members attending, will be the directing group of the conference. Committees on recreation, on music, and other interests will co-operate with the conference council. Plans for the conference are intended to enable delegates to make full use of the opportunities of the out-of-doors for walks and for mountain trips, suited to the various desires of those to whom the conference is a vacation as well as to others. It is expected that there will be persons present to assist informally in the study of flowers, of bird and insect life, and stars. Everyone will be invited to share some interest or skill or knowledge with others, since the community conference is from beginning to end a co-operative enterprise.

Mrs. Helen Schuyler, a national secretary, will be the executive of the conference. Among the other

members of the national staff expected are: Miss Elizabeth Blick, Miss Ethel Cutler, Miss Grace Osborn, and Miss Helen Wise. Miss Katherine Vaughn, recently returned from China, will be a welcome guest and participant. We are hoping to make music a large feature of the conference. Miss Ruth Hanna, it is hoped, will be leader of the con-



PATH TO THE SPRING

ference choir. Miss Ava Blank, of the national staff, will be song leader. Miss Lois Chappell, of Richmond, will be the chairman of the health and recreation program. Rev. Charles N. Arbuckle, D.D., of Newton Center, Massachusetts, who was at Blue Ridge in 1924, and whose return was strongly urged by the conference delegates, has arranged his plans so as to give his valued services at the Community Conference this year.



“Responsibility”*

By DR. RICHARD N. MERRILL



THINK it was Hamilton Wright Mabie who said, a number of years ago, that it takes but two years of study to make an excellent critic of art, literature, or music, but it takes a whole life time of painstaking toil to make even a mediocre painter, poet, or musician. I come here today not as a finished master builder of society, but rather as a critic, because it is much easier to stand in that position than it would be to come here as an expert who could tell you exactly how to correct the ills of which all of us are altogether too conscious. I am sure that you will agree with me that in your Y. M. C. A., in your church work, in your college work, in all the associations for the uplift of mankind in which you have anything to do, there is one very marked need, and that is for more of the sense of serious responsibility. If you could cultivate in the people of your association of whatever organization a feeling of real responsibility, I believe it would be but a short time until our industrial, political, economic, social, and religious problems would all vanish into thin air. But we are suffering seriously today from a lack of the sense of responsibility.

I want to put to you a passage of Scripture that I probably present to my own church more frequently than any other. In fact, I work it in so often that a Baltimore minister who had been in my congregation for a month recently came to me at the close of his month's stay and said, "I notice that you harp on stewardship a good deal." I said to him, "In a place where people are getting rich as rapidly as they are in Miami, and in a country where there are so many things to distract, if the pulpit does not continually stress stewardship responsibility, we will find all of the best institutions going into wreckage in a very short time." So this is the passage that I bring to you; it is from the twelfth chapter of Luke's Gospel and the forty-eighth verse: "For unto whomso-

ever much is given, of him shall much be required." I used to think that it had to do with money, and it has, but it has to do with a good deal more than just money. It has to do with education. It has to do with cultural advantages. It has to do with friendships. It has to do with all of life. Whatever you may have in larger abundance than your fellows are permitted to have, for that particular thing you hold a responsibility to the community. If you have gone to college, rightfully more may be expected of you than of the man or woman who never has had the opportunity of the school. If you have developed a taste for literature, folks may expect a little better English and a little better line of thought from you than from those who know nothing about that taste that seems native to you. And true enough, if you have prospered in the things of this world, you cannot dodge the responsibility for giving back to the community and to the world more than would be expected of the poor fellow beside you who does not know how to turn everything that he touches into gold.

I want to speak of responsibility from four angles this morning. First, the responsibility that I want you to cultivate—that I want in my own heart and life—must be a personal thing. You know we have a good many folks who see the situation as it is today and say, "Somebody ought to correct this—the man who has money and brains, or influence, or political power, ought to change this." Well, now, that sort of a sense of responsibility does not amount to much. The responsibility that counts is that which has taken hold of your life and has seized your very being, all of your being. A sense of responsibility that is so consistent that you find yourself, whether you wish to do it or not, really trying to practice what you preach. A number of years ago I had a young chap as my assistant doing work altogether with boys and young men. He had received the opportunities of the schools. He had lived in an industrial city where a good many things

*Stenographic report of an address delivered at Blue Ridge during August of 1925.



were not fair, and he spent a good deal of his time talking to me about these conditions that he knew were absolutely out of joint with God's plan. One day as we were riding in the trolley car we happened to get the seat at the end of the car facing the seat that will not turn. He sat on the outside, and I next to the window. He put both of his feet up on the seat opposite him and began to talk to me about the wrongs that existed in organized society, the crimes committed by capital, the greed and selfishness that had taken hold of our race in this generation. I listened to him for a good while. The car crowded, folks were standing in the aisle, and finally it seemed to me that though it might be a little bit harsh, the time had come when I must say something pretty straight to this boy that I loved as I did my own life, so I turned to him and I said, "Ken, don't you think we could get a good deal further toward the solution of the problem if we would quit cussing capital and take our feet off the seats?" I think you know what I am talking about. What is the use of my talking to you about the things that need to be changed when I am so self centered that I let folks stand and I look out for my own comfort. There is nothing to it, and let's not fool ourselves.

The second thing that I want to say is this—it must be continuous and constant. One of my babies, now a big fellow about six feet tall, had spasms when he was a little chap. We wouldn't know when one of these spasms might come upon him, and the only thing that we knew to do was to pick him up and put him into a tub of hot mustard water, and somehow that seemed to bring him out of that nervous situation as quickly as anything could. We have a whole lot of folks who are interested in morals and reforms, and who have spasms. I wish sometimes that I could pick them up and, as I used to do my baby, just dip them quickly into the hottest water that I could find, so as to bring them out of themselves and straighten them out and get those jaws that are working overtime, perhaps in the wrong direction, relaxed so that they would act normally. The fellow who amounts to anything is not the man whose sense of responsibility comes and goes by fits and starts. What we need today is a

group of men and women who, having fixed in their minds a worth-while purpose, will never lose sight of it, who will build the whole program of their lives around that purpose. One of the best friends that I have on earth is Dr. C. E. Welch, the manufacturer of grape juice. His story is a most interesting one. You probably know it. When Bishop Taylor organized his band of self-supporting missionaries to go to Africa, Dr. Welch felt the call of the dark continent. He was accepted. And then came the physical examination of his wife, and the committee from the Missionary Board said that it would be a crime to send Mrs. Welch to live in Africa, and so Dr. Welch was compelled to stay in this country. Many and many a time he has said to me, "The action of the board in refusing to send me to Africa, where I thought God had called me to work, did not in any sense abrogate my call to foreign missionary endeavor, and so," he said, "there was just one thing left to do. I couldn't go abroad. I went back to practicing dentistry, not for C. E. Welch, but for Africa." And then later on he got into the grapejuice business, and I am sure that he never lost sight of Africa and of the foreign field as he began to build, and he succeeded in building, one of the greatest soft drink businesses in the world. One day shortly after I became his pastor I was riding with him in a roadster. It was the height of the grape season in New York. We swerved into Portage street and just as we turned the corner a great truck load of grapes broke down across the road, blocking traffic very effectively. We pulled up behind the truck and stopped. My friend, after a few moments of silence, took both of his hands and struck his chest, and he said, "My, O my, what am I?" You have been in the place, perhaps, where you felt you had to say something, and didn't know what to say. I didn't know what to say, but I said to him, "Dr. Welch, it is a fine thing that, as you have succeeded in your business, you have never lost that humility of spirit that is so needed in the world today," and I will never forget the way those great big eyes of his looked back at me and he said, "Oh, it is not that. It is easy enough to keep humble when you are in big things, you can't help but be humble; but," he said, "every time I come face to



face with this grape industry I say to myself, 'Why should I, an individual, determine by my yes or no what all these people in this countryside should secure for their whole year's work? Why should I, an individual, no better than other men, say by my yes or no what so many people connected with my factory, and my sales force should receive for their whole year's livelihood? Why should I determine how many advantages the boys and girls from the families of this section should have, whether they are connected with my business or not?' Then he looked at me and he said, "The prayer that is more constantly on my lips than any other is this, 'Lord, help me to remember, to whom much is given, of him is much required.'" The world needs folks who, having caught a vision of their responsibility for the redemption of the world, will keep it as they prosper.

I don't know whether it is so in North Carolina or not, but it is so in some places where I have lived, that folks who have very little of this world's goods and whose standing is rather lowly, and who have a comparatively narrow circle of influence, find it easy to remember their stewardship, but as they prosper and become prominent in their community, they find that the first thing that they lose out of life is their sense of responsibility. What we need is folks like this good friend of mine, who having chosen a purpose to live for, the benefit of their fellows, will never waver from that purpose no matter what may come to change the course of their lives—who, having fixed their eyes on the star, will follow it no matter how rough the road that they must travel.

Then it comes to me that our responsibility is not simply for curative work, but for preventative action. It is the old idea that has been so well but rather plainly expressed, perhaps, and yet sticks in our minds insistently that it is a good deal better to be the man who builds the rough board fence on the brink of the precipice than the one who endows the hospital down in the valley. We must be doing curative work. There are so many ills that need correction, and who is better qualified than you folks, who have had the advantages, to correct these ills that exist? It is your task and mine. When we go down from the mountains we must be as Jesus

was when He went down from the Mount of Transfiguration,—reaching out a helping hand to those who are so sorely needing the touch that we are qualified to give because of the opportunities and advantages that we have had here. It is God's plan, it is His program that we should go down and relieve distress just as much as we can.

A number of years ago I had a physician who was working with my ears. He was one of the most capable men in his profession that I have ever met. After I got to know him pretty well, for I was going to him three times a week, and after I had been there for perhaps five or six weeks, I said, "What is the most satisfactory surgical operation that you have ever performed?" He thought just a second, and he said, "One summer I was in Vienna taking postgraduate work. I left my office in charge of my assistant, a very capable young graduate of Princeton, and told him to do just exactly as he would if it were his own office. When I came back in the fall the first thing the young fellow said to me was, "Dr. I have a case that I don't know how to handle. I have done everything I know how to do in this particular situation, but I have failed, and the patient has grown steadily worse through the summer." He said, 'Here is the case. There is a very interesting young couple living here in our city who have a baby just three years old. In the father's earlier days he committed a good many indiscretions, and this baby of his is suffering because of his sins. One eye has gone entirely blind and I am afraid, as I have looked the child over in the last few visits, that the sight of the other eye is breaking, and there is not a thing that I know how to do for the baby. I have told these folks, who are trying to do what is right and who need all of the encouragement and help they can have in the new life that they are trying to live, that you have been abroad and have had unusual opportunities, and that it is quite possible that you may have learned something that can be done, and then when you come back you will no doubt be glad to do everything within your power to help them.' He said, "It was a case where I knew there was no hope of a fee. They were comparatively poor people." It was just one of those cases where he was operating not so much for the



baby, but for the mind and heart of that father and mother. They made an appointment to bring the child in. He operated, and through that cornea that seemed to be absolutely opaque, he made a false iris. It was off to one side, but he made this false opening through that opaque surface to let light back into the retina. He said, "I didn't know what might result. I hardly expected the child could ever see, and yet it was the only thing I could do. I told my nurse and assistant that I would do the bandaging myself, and then when I had done that I said to the parents, 'Now at such a time, you bring the baby in to me again.' My nurse had been with me for twenty years, and she had been able to hold herself level in all kinds of circumstances, and she stood beside me. My assistant, in whom I had had the greatest of confidence, stood on the other side of me. On the table just a few feet away from the chair in which I had placed the child my nurse had put three or four red roses. The nurse took the bandage from the eye, and immediately that baby hand reached out for the red roses, and all three of us, who had been through all kinds of operations before, just stood there and cried like babies." He said, "It was the most satisfactory operation I ever performed, but it was not the most gratifying piece of work I ever did." I said, "Is that so?" He said, "The best thing I ever did—the thing that I am prouder of than anything else in all my career—is that it was due to my influence, very largely, that the State of Ohio, my native state, passed the law requiring that the physician and nurse who should be present when a baby was born swab out the eyes of the child, no matter what the parentage might be, with a solution of nitrate of silver, to make impossible any such case as that, so that no child in whose blood perhaps there might have been a taint because of the sins of the father need go through life blind." He said, "That was the most satisfactory piece of work I ever did. It was not spectacular, but as I look back at it now, I am sure it was the best piece of work that I ever did.

Oh, it's a fine thing to buy a new bicycle for the messenger boy whose wheel has been run over by some truck whose driver was careless, but it is a good deal better to drive so carefully that you will



PHOTO OF THE NEW SOUTHERN COLLEGE BUILDING
TAKEN MARCH 23RD

never wreck a messenger boy's bicycle. It's a fine thing to stop your big automobile along the road to help some brother tourist repair a tire that has been punctured by the glass and nails left in the road, but it is a good deal better thing to stop your touring car as you see the board with the nails and get out and toss this thing off to the side and save somebody from trouble. It is not so spectacular, but it is better service. It is what the world needs. I wouldn't have you lose your responsibility for correcting those ills that you may be able to correct, but I do say that what our age needs is a sense of responsibility for preventing a lot of ills that do not need to recur.

Now I recognize the fact that most of us do not have the mental ability to solve the world's problems. Those of us who have had the advantages of the schools find that the more you grapple with the social and industrial problems of the world, the more perplexed you are to find the solutions. I recognize the fact that there are not many of us who, like my friend, Dr. Welch, could carry the load for the farmers and the factory men and the salesmen on their minds and hearts. Most of us don't have a chance to do that kind of thing. I recognize that most of us can't do a great deal to correct the ills of society, and I know, too, that there is not a great deal that we can do, most of us, to make impossible the recurrence of such ills,—but there is a work we can do, there is a part that we can play, after all, that is most essential. It is the most important element in this sense of responsibility. In the work that

you men are doing as Y. M. C. A. secretaries, in the work that I have to do as a minister, we find that there are countless folks who need friendship more than they need anything else. That is what they want of us, and because of the position in which we are placed there is a responsibility for being truly friendly to folks who are in need of friendship.


One night I sat at dinner with my family in one of the most beautiful parsonages, I think, that is occupied by any Methodist minister in this country. The building had been erected by an old sea captain who had gone around the world and picked up here and there a piece of fancy timber that suited his whim, and he had seasoned it and stored it away with the idea that sometime when he was through answering the call of the sea he would build that wood into the finish of the home of his old age, and, like most of the rest of us, just about the time he finished the home in which he was going to have such a good time, he slipped out and left it, and nobody else in the town wanted it, and the Methodist Church bought it, and so I was put into the house as the first pastor to have it as a residence. We sat there at the dinner table in the dining room. There was a side door that entered from the porch, but we never used it in the winter time, for that was in the country of much snow, and just at that particular time I presume there was eighteen inches of snow just outside that dining room door. As we sat there with the children enjoying our meal together, I thought I heard somebody coming through the snow, crunching it as he came. When he came up to that side door there was a very faint knock. I said to my wife, "Well, it is another tramp." You know the knock, I am sure—as it was a very typical rap from the Knight of the Road. We looked at each other and she said, "Well, if it is a tramp, it is a dreadfully cold night. Bring him right in and give him something to eat here." I stepped to the door and there was a man who was apparently a foreigner. I looked at him, and his face was haggard and worn, and though neat and clean, his clothes were old and ragged. I said to him as I opened

the door, "Come right in," and I brought him over and put him down at the table, and he seemed to be absolutely nonplussed. I tried to find out what he wanted. He could not talk very much English, and I couldn't talk any Italian, and so we didn't get along very well together, and finally I turned to Mrs. Merrill and suggested that she fill up a plate for him, and I will never forget the way that Italian's face turned up to mine and the tears stood out in his eyes and he said, "Are you the minister?" I said, "Yes." He said, "I don't want supper. I don't want money. I want interest, I want interest." And he looked over to my little three-year-old baby and said, "I have a baby like that, but," and he pointed to Mrs. Merrill, "no mother," and he pulled out his bandanna handkerchief and wiped the flood of tears away from his eyes. When he got control of himself again he said, "I am a Protestant, I am not a Catholic. I had nowhere else to go but to you. Oh, minister, what I want is interest."

He voiced the cry of the world today. It is not for bread and butter. It is not for a solution of the economic problem, though God knows some of them need solving. It is not that you do this, or that, or the other thing that is very good in itself, but the great crying need of the world today is that you and I get in our hearts a responsibility for being friendly to the heartsick and the weary, and the perplexed, and the sinful around us. What advantages you and I have, what privileges are ours! How many aching and breaking hearts we come in touch with every day, and don't even stop to give a hand of good cheer and of Christian fellowship. How many bending backs there are on the trail of life, and we don't even suggest that we would be glad to help carry the load, or that we even know that the load is heavy. "Oh, don't you know the world is dying for a little bit of love?" Just a little bit of love—that is all. And may we remember, we who have so many folks to love us—we who have so many advantages—that "unto whom much is given, of him much shall be required."



A Day At Chimney Rock

NLY those fortunate ones who have so-journed at the Robert E. Lee Memorial during recent years, and who have taken the trip to Chimney Rock, can fully appreciate the lure of this most remarkable mountain. Perhaps at no place east of the Rocky Mountains has Nature dealt with such lavish hand in the formation of her eternal hills. The uninitiated almost invariably think of the Appalachian Mountains as having easy, gentle slopes, well covered with verdure; but rarely indeed do we think of them as possessing the rugged features which characterize much of the mountain scenery of the Rockies. It is true indeed that most of the mountains of the eastern chains are more subdued in their outlines. This by no means, however, is universal.

The finest mountain scenery, singularly enough, is almost invariably at what has been called "the break of the Blue Ridge." By this is meant the steeper and more precipitous conditions of the southeastern slope of the Blue Ridge range, from Virginia to Alabama. These precipitous conditions, however, are at their best in North Carolina, but at no place is the cliff formation so gigantic and awe-inspiring as in the Chimney Rock country.

Chimney Rock is reached by an excellent motor road but a few hours distant from Black Mountain. The finest scenery is probably that stretch of country beginning at the crossing of the Blue Ridge range on the "Wildcat Highway" southeast of Asheville, on down through Hickory Nut Gap, thence up the private road to the very base of Chimney Rock itself. Every turn of this fifteen miles of highway—and the turns are well-nigh continuous—reveals new and fascinating landscapes. The road veritably doubles back on itself time and time again in its struggles to maintain a grade sufficiently easy to accommodate the modern automobile. The trip is one of unending delight. On and on the motorist travels, until at last the car halts at a great park-

ing place literally blasted out of the face of the cliff at the foot of Chimney Rock. The giant monolith frowns down some 315 feet from above. Here is spread before the beholder range on range of the Piedmont plain, with King's Mountain of Revolutionary fame lying some seventy miles to the eastward.

Literally miles of trails, stairways, and bridges have been built, making not only the ascent of Chimney Rock, but of the highest precipice in the east, of easy access to the mountain climber. The top of Chimney Rock is scaled by a unique stairway bridge, the summit being protected by heavy iron railings, and from the top floats the national emblem. Here is truly the acme of the Chimney Rock trip. The panorama which is spread before the visitor from this remarkable spectacular vantage point cannot adequately be described. Mountain, valley, precipice, and plain, all softened by the exquisite verdure so characteristic of the Southern Appalachians, but feebly portray the charm and repletion of this wonder spot.

One of the newer features is a remarkably substantial stairway that was constructed during the past year hundreds of feet up the steep cliffs, above and overlooking Chimney Rock itself. The so-called Appian Way, a narrow bench on the face of the precipice, nearly one mile long, is an unending succession of thrills for the mountain climber. From Inspiration Point is thought by many to be the finest single view in the Southern Appalachian Mountains, the centerpiece of the picture being the Hickory Nut Falls, 400 feet in height.

Aside from scenery, provisions have been made for the appeasement of a healthy appetite, which is likely to be the result of exercise and the stimulating air of the mountains. On the brink of a near-by cliff a pavilion restaurant has been built, and here it is that the chicken dinners are served—not the least of the good things to be realized during "A Day at Chimney Rock."

A Great Protective Organization Travelers' Aid

The fourth Annual Regional Conference of Travelers' Aid workers in the Southern states will be held at Blue Ridge, August 2-7. To these conferences come the board members, station workers, executive secretaries, and interested friends of this work. A week of intensive study of the problems and typical Travelers' Aid cases, with the treatment and method of handling, brings to those in attendance a new vision of the work and the value of the task in the welfare program of today.

Travelers' Aid work has developed in the last few years from a station work into a real case working agency, meeting the increased responsibility with training and sympathetic understanding.

"One is a traveler until he becomes adjusted to the life of the community," is a definition showing the extent of the work, and many homeless, helpless people as well as the inexperienced and youthful traveler find a friend in the Travelers' Aid who stands as the guardian of the city gates.

In 171 cities of the United States Travelers' Aid is organized to safeguard humanity, to protect and assist travelers in every kind of difficulty.

Miss Grace Dodge, whose name we honor at Blue Ridge, felt "no girl should be friendless on arriving" in New York city. Her interest in young girls was an incentive to start the work elsewhere, and soon other cities were organizing Travelers'

Aid societies. The National Travelers' Aid Society came into existence in April, 1917. The headquarters are now at 25 West Forty-third street, New York, now known as the National Association of Travelers' Aid Societies.

The National Association sends representatives to the Southern Regional Conference at Blue Ridge, and the week spent in study is to the workers what the clinic is to a physician. For information concerning this year's conference, address Miss Daisy Cummins, chairman, Spartanburg, S. C., care of Travelers' Aid Society. A most cordial invitation is extended to those interested to attend, and if you have never been to Blue Ridge, it will be a never-to-be-forgotten experience—the inspiration gained from the mountains and fellowship will stay always a beautiful memory—and if you have been there,—well, of course, you are coming back.

THE CHURCH UNIVERSAL

(Continued from Page 8)

perpetuation of the gospel of Jesus Christ is the only thing that will save our civilization from perishing, and the only way to perpetuate the religion of Jesus Christ is to have the church in local communities. You cannot always be at Blue Ridge, and you will not always be on a college campus. The perpetuation of the gospel of Jesus depends upon these local lighthouses and powerhouses. The gospel of Jesus is the hope of our world, and the church is the means through which this gospel may be perpetuated.



The Hay Gang on the Biltmore Farms.

Biltmore Farms

BILTMORE, NORTH CAROLINA

BILTMORE *Stands for the Best*
Certified Milk, Special Raw Milk,
Pasteurized Milk, Cultured Butter-
milk, Cottage Cheese, Chocolate Milk,
Creol Cream Cheese, Skim Milk,
Cream, Butter, Ice Cream.

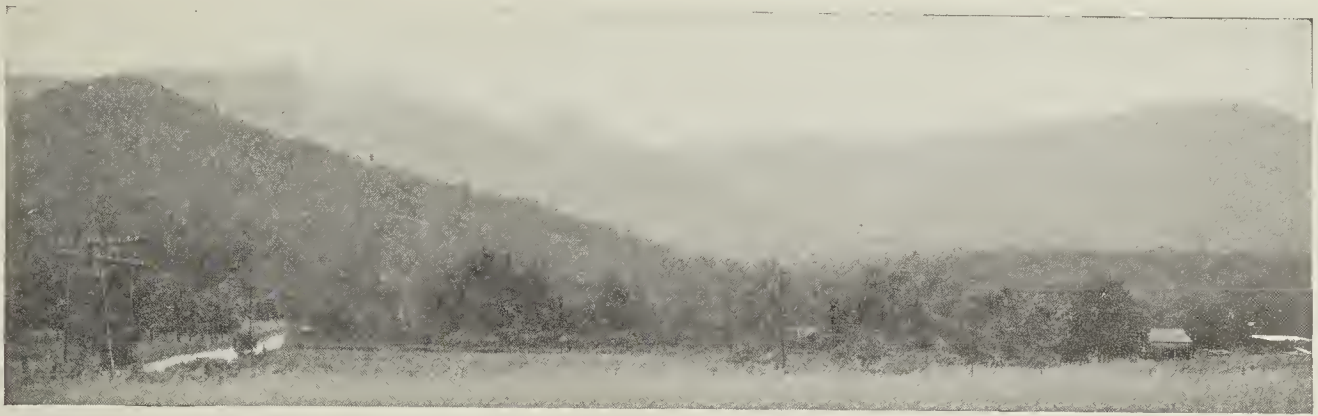
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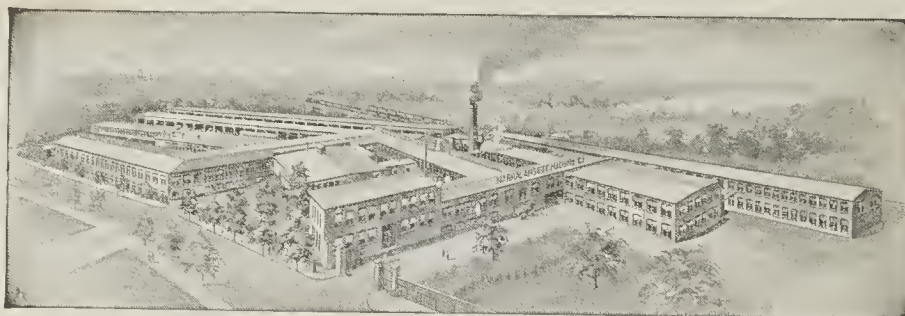
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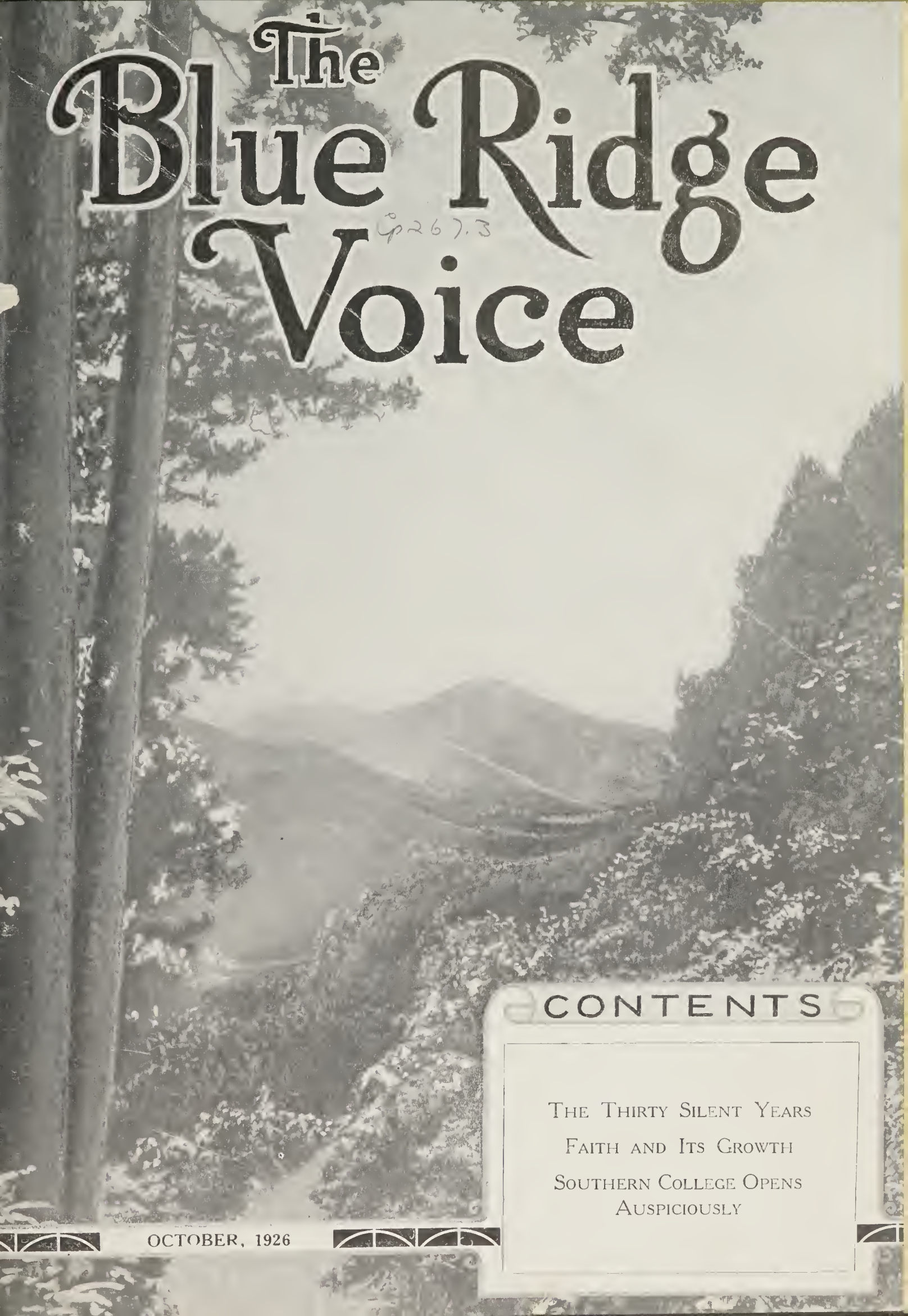
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The Blue Ridge Voice

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THE THIRTY SILENT YEARS
FAITH AND ITS GROWTH
SOUTHERN COLLEGE OPENS
AUSPICIOUSLY

OCTOBER, 1926



Lee School for Boys

LEE SCHOOL, which is the fourth enterprise fostered by the Blue Ridge Association, opened on September 8th with an attendance from seven Southern States that was satisfactory in number and very encouraging in quality. The number has been added to since school opened, and already engagements are being made for the second half year.

A number of parents from several states accompanied their sons to Blue Ridge, and all were enthusiastic in their praises of Blue Ridge, Lee School and its prospect for the future. Since returning home more than one has written back, saying that they are telling their neighbors about the advantages which Lee School gives.

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The school is doing more than giving very thorough instruction in the class room; it is building character and training for service. It is a haven of safety from the temptations and distractions of urban life. Do you not know boys who need such a place?



THE BLUE RIDGE VOICE

VOLUME VIII

NASHVILLE, TENN., OCTOBER, 1926

NUMBER I

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

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J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor H. W. SANDERS, Assistant Manager

The Thirty Silent Years*

By DR. W. L. POTEAT

IF I speak to you, my friends, according to the suggestion of Mr. King, about "The Thirty Silent Years," I shall probably be reminding some of you that it took Thomas Carlyle thirty volumes in which to set forth the doctrine of the eternal silence, or of old Democritus, who said, "We know nothing. We don't even know that there is anything to know," and yet he wrote seventy-two treatises.

The original uniqueness of Jesus remains. His spiritual and intellectual leadership has been unaffected by the progress of the race since His day. It was just as clear in the world of art and intellect of ancient Greece, in the world of law and social organization of ancient Rome, as it was in the simple life of Palestine. I feel sure that it is just as clear in the modern world of science and individual freedom as it was in the contracted horizon of the ancient Judaism. Jesus marks the close of one period of human history and the opening of another. He made in inherently and permanently different by His influence on it. Now, you may have all sorts of feelings and attitudes about Him and toward Him except one. You may admire Him. You may hate Him. You may love Him, but you cannot be indifferent to Him. A man who is not interested in

the life of Jesus is, I shall not say irreligious, but unintelligent.

Will you listen while I read briefly out of the Gospel of Luke an important passage bearing upon the subject of our present study:

"And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

"And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

"Now his parents went to Jerusalem every year at the feast of the passover.

"And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

"And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem;

"And Joseph and his mother knew not of it.

"But they, supposing him to have been in the company went a day's journey; and they sought him among their kinsfolk and acquaintance.

"And when they found him not, they turned back again to Jerusalem, seeking him.

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the

*Stenographic report of an address given at Blue Ridge during the August program, 1926.



doctors, both hearing them, and asking them questions.

"And all that heard him were astonished at his understanding and answers.

"And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

"And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?

"And they understood not the saying which he spake unto them.

"And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

"And Jesus increased in wisdom and stature, and in favour with God and man."

The veil of obscurity covers the lives of all the men who have most deeply and permanently influenced the course of human history. You think of the supreme poets, as Homer and Dante and Shakespeare. Think of the great founders of the religions, Zoroaster, Gautama, and Mohammed. The life of our Lord Himself is no exception. We do not know when He was born, when He died, how old He was when He died. His public ministry, about which we know most, is variously estimated as covering a period from five years on the one hand to only one year on the other hand; and as to His private life, that is to say, from the infancy to the baptism, our four biographies are silent with the single exception of the passage which I read you, giving the temple incident when He was twelve years of age, and a single word, Carpenter, with this general characterization which I read you, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him. And Jesus increased in wisdom and stature, and in favour with God and man."

Now, a very wide-spread natural curiosity has led men to seek to fill this gap in our information about the Master's life. Some of you have perhaps read the Apocryphal Gospels. The stories there of incidents are gross and exaggerated, but they undertake to supply this missing information. Twelve sparrows, for instance, he made of clay, and then at

His word they took flight. He is reported to have brought water in his garment from the Nazareth fountain. He turned his playmates into kids and then, when their parents interceded, turned them back to boys again.

I have at home a book called, "The Unknown Life of Christ." It was written about 1894 by a man named Nicholas Notovitch, and presented a translation of a manuscript which he said he found in a certain monastery in the high mountains of Tibet. The story struck people who were interested in India, particularly Professor Max Miller, who sent a scholar to find this manuscript. He came back and reported that there was no such manuscript in the specified monastery in Tibet, and so in the nineteenth century Professor Miller said that this so-called life of Jesus in India was a fabrication, and that this man Notovitch was a knave. Singularly enough, I think, about three weeks ago the *New York Times* carried an article reporting the observations of a distinguished Russian scholar in this very same monastery in Tibet, where he found this manuscript purposing to give the life of the Saint Issa, traces of which life he found not only in Tibet, but in Mongolia and Turkestan, and among the Kalmucks. The idea is that when Jesus was around twelve years old or a little after, He traveled into the Far East among the scholars and priests of the ancient Hindu religion and later among the followers of Zoroaster, learning wisdom and teaching wisdom. Now, of course, I am not saying what we ought to think about this, because I don't know, but it struck me with especial force because, knowing as I did this life of Jesus from his twelfth to his twenty-ninth year in Notovitch's translation of this ancient manuscript, it seemed interesting that another scholar had found the same sort of thing in India and in Western China and in Mongolia.

A number of other efforts to fill this gap have been made. A recent novel has been printed called "The Hidden Life of Christ," by Oxenham. A famous scholar in England of brilliant historical imagination has written a series of chapters which propose to give scenes in the early life of Jesus, the private life of Jesus, which are very vivid, and which, while they are not historical, might have been historical; the effort being to restore the general situation and at-



mosphere under which Jesus grew to manhood.

Now, if you have difficulty with the question, why should we not know more about our Lord, and why do not our biographers give a biography of Him, I beg to suggest that the gospels furnish a history of the Savior, and not a biography of Jesus of Nazareth. They appear to be primarily notes, the expansion of notes of the Apostolic preaching, and of course the Apostolic preaching was concerned primarily with the public life and ministry of our Lord.

But the point which I wish to emphasize is this: In view of the normal human development which is ascribed to Jesus by Luke in the passage which I read to you, these thirty years of growth and preparation acquire the deepest significance. The matchless character portrayed by John was the ripened fruitage of these years of silence. The teaching at which men marvelled germinated in the quiet of His Nazareth home. His public ministry, with its words and works, is the great superstructure into which mankind will all some day come to worship, but its foundations stretch down into the depths of His unrecorded experience. It was in the quiet of His Nazareth home, in these uneventful years, that the greatest, the divinest agency which has ever come into human life took shape and gradually grew into the consciousness of its power.

Now, actual details are beyond recovery, and they are, as you understand, not important. The primary question about anybody is not what he did, but what was he? Not the work of his hands, but the discoveries of his spirit. I may not add a single fact to the biography, but there may be some value—I hope there may be—in the effort to reproduce the environment, the atmosphere, in which Jesus grew to manhood, with the special purpose of seeking to correct widespread misconceptions, and show that Christianity, in the person of its founder, arose in the best culture of the time, as it has been the nourishing mother of the best culture ever since.

Think first of the Nazareth household, and remember the saying of the famous German scholar, who said, "In no ancient people has family life maintained itself so powerfully as in ancient Israel." And I suppose that would be true even in comparison with the Japanese, whose family life all but

seems to rival the family life of ancient Israel. Think of the members of the household. How many were there? There were two sisters, at least two. I rather incline to think there were three. You remember the allusion to them: "And his sisters, are they not all here with us?" If you think of them as two, a tradition names them as Esther and Taham, though Bradley, in the book to which I referred a while ago, called them Michal and Doris. They were married and probably remained in Nazareth, an inference which I get from the statement of remarkable particularity: "Jesus removed from Nazareth to Capernaum, He and His mother and His brothers and His disciples," the sisters not being included in the group.

Now, these brothers. How many did Jesus have? He had four, and their names are given us: James, Joseph, Simon, and Jude. If you want to know about James, read the letter of James in your New Testament. Read it at a sitting. I always think of Thomas Carlisle when I read the letter of James. The letter of James reveals his general attitude of mind. He says, "Now, if you think you are religious, how do you stand this test? If you can't stand this test, your religion is empty—nothing to it, futile and vain." He says, "Show me your faith by your works, if you have got any. Your faith ought to result in some actual transformation of your conduct and your relations to your fellowman." There is another thing about James. He was an influential man, personally influential. He was the pastor of the First Church of Jerusalem. Now a man who occupied such a position as that was, of course, a man of personal power and organizing ability, as well as of devotion to his Lord and Master. Another thing about James. I don't know, but the scholars tell me that the language in which the letter of James is written is the best Greek in the New Testament. That is to say, it approximates most closely to the Attic ideal. Simon was successor to his brother James in the pastorate of this First Church in Jerusalem. Jude, I know nothing about Jude, except what is revealed in the letter of Jude, just a single chapter. I have read that his grandsons had a case which they found it necessary to appeal to the authorities at Rome, so they took a



trip to Rome to settle the question of the inheritance of a landed estate in Palestine. But you read the letter of Jude. The scholars tell me that the Greek of Jude is next to the Greek of James in its approximation to the excellence of the classic ideal. Jude was imaginative, inclined to be poetical. He had, as he tells us, a large task concerned with the common salvation, but he wrote this letter on the side, so to say. You read it and see if there is not in every passage, every verse of it, some appeal to the imagination. Now about Joseph I know nothing. James you know was stoned about A.D. 62 by order of the high priest.

Now, these brothers of Jesus have sometimes been called his cousins. *Adelphoi* means brothers, and the word does not mean *cousin*. I don't think the view that they were the cousins of Jesus would ever have been invented but for the exigency of the doctrine of the perpetual virginity of the mother of the family. These men were all married. I know that from what Paul says about them in I Corinthians, ninth chapter, fifth verse.

What of the father of this family? The father of the family was Joseph. Everything that Matthew says of him is to his everlasting honor. He was scrupulously devout and yet considerate. Some people would have thought that the lovely passage in the 14th of John, "In my father's house," is a reminiscence of his happy experience in the home with Joseph. He died between the fourteenth and thirtieth year of Jesus. He is not mentioned after Jesus' twelfth year, and Jesus is called by the people, "Son of Mary."

And now the mother of the family. She was a woman of affairs. Read between the lines, as we always should read in the Gospels, and you will see with what address and authority she moved among the servants at the Cana festival. And remember this, if you will, the old Jewish proverb, "God could not be everywhere, so He made mothers." Mary, the mother of Jesus, was versed in the literature of her people and in moments of enthusiasm was capable of a high quality of poetry. Have you read her poem called "The Magnificat," from the first word of the Latin translation? She was reticent, with a quick ear for all celestial voices.

Beside these natural qualities, she had some tender and awful secrets burning in her heart like beacons of the eternal world which held her fast to the highest ideals. You may say what you like about Mariolatry, or the worship of the Virgin, but I tell you its bare existence in the world is proof of the appeal which Mary as the ideal woman has made to all men. We do not bow at her roadside shrines as the peasants do in Italy, but from her sweet womanliness and spiritual evaluation we cannot withhold our reverence. Have you sat in that quiet room at the far end of a wing in the Dresden Gallery and looked at the Sistine Madonna a half hour at a time, while your eyes filled with tears at the marvel and the beauty and the mystery of those deep eyes? The painter may have idealized this great woman, but that picture could not move one to tears if it had no historic background.

Now to this family add the calming and elevating presence of Jesus, and I think we catch a glimpse of the sweetness and strength and light of the ideal human home. Jesus was the first born, and after the father's death the care of the family was upon Him. Remember the passage in the second of John: "He went down to Capernaum, He and His mother and his brothers and his disciples," and remember the final commitment of His mother to John. Jesus was a carpenter.

Now, what about the condition of the family. Some people appear to think, to exalt, and indeed to establish the divinity of our Lord by degrading the conditions of His earthly life. I have read a book printed about 1856 by a man named Young, called "The Christ of History," in which he undertakes to prove the divinity of Jesus by this line of argument: "A man that lived in these humble and degraded conditions could not possibly have been what Jesus was." And so he represents the family as from the lower ranks of society, afflicted by poverty through life, and he says, "Jesus was a common carpenter." Why does he say common? Other people have the same idea. Ruskin, for instance, speaks about the simple Jewish girl, Mary, burdened with the calamities of poverty and the dishonor of inferior station. Where did he get it? And the learned Dr. Broadus speaks of Jesus' family and



Himself as reared in poverty, and says that Jesus was Himself a mechanic, as if that justified the first statement.

Let me remind you, on the contrary, that it was a royal family, to start with, and naturally enjoyed the respectability which would attach to so noble a lineage. I don't know, but it has been suggested that Mary undertook that perilous journey to Bethlehem with the hope of the world lying close below her heart in order to be sure that she would be true to her royal descent by enrolling herself in person in the City of David. We may agree with old Jeremy Taylor, who declared that the Holy Family was not very splendid by the opulency of a free and indulgent fortune, but it does not follow that they were paupers. The common impression of the great poverty of Jesus' family rests upon several considerations. In the first place, Jesus is said to have been born in a stable. Well, in the name of reason, not to say in the name of religion, why don't you read the rest of the verse? "Because there was no room for them in the hotel." Imagine the dismay of this tender and considerate man when he walked up to the desk to register for a room and was told that there was no room, all of them engaged, very sorry. Well, now, what happened? Of course, Joseph made his wife as comfortable as possible, skilled carpenter as he was, in another place. He had the money in his pocket to pay for his lodging in the hotel. Another consideration is the sacrifice that was offered at the purification. "They went up to present him and to offer a sacrifice," as I read you. His parents offered the ordinary sacrifice which was offered in the temple on that occasion, and Edersheim, upon whom we rely as the best authority on Jewish and Hebrew traditions, says that only the ostentatiously rich offered a lamb. Again we read, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Certainly. But remember the circumstances. Here comes a scribe who says, "Master, I notice your little company going about. I admire the aim that you appear to have, and I am very, very pleased to attach myself to your group." Jesus saw through him, clean through him, and He says: "The foxes have holes, and the birds

of the air have nests; but the Son of man hath not where to lay his head." You never hear of that scribe again. That was precisely the word to fit him. Why did Jesus not have a home? He had a home in Capernaum when He moved from Nazareth to Capernaum. He had a home in Nazareth before He took up the ministries of His public career, so that He was homeless, not because He was not accustomed to having a home, not because He was not able to have a home, but on account of the exigencies of His ministry. He was a missionary going from city to city, and He had just left Galilee in the prosecution of that mission of going from city to city throughout the country preaching the gospel of the Kingdom.

Further, in opposition to the popular impression, read such passages as these: "The disciples were gone into the city to buy bread." They were able to maintain themselves. Whence we should go and buy food for all this people?" Too big a crowd to provide a feast for there. They were in the habit of buying food. "Some thought because Judas had the bag that Jesus said unto him, Buy what things we have need of for the feast, or that he should give something to the poor." Jesus and His company were not only able to maintain themselves in their travels through the country, but they were in the habit of making contributions to those who were actually poor. And then a passage in Paul is supposed to crown the whole business: "Though he was rich, yet he for our sakes became poor." Well, of course, my friends, that would be true even if Jesus had been in His earthly life as rich as Henry Ford or the proverbially rich man of antiquity, old Croesus. Poor by contrast with His eternal riches above.

And then, it is said that He was a mechanic—doomed to manual labor. Joseph and Jesus were both carpenters. One of the early Christian fathers said that this was a slander invented by the people of Nazareth. Now, on the contrary, He is called in the Scripture, "the carpenter's son," and I notice in the Greek, "son of *the* carpenter," as if there was a certain distinction in the city of Nazareth enjoyed by Joseph. Besides, we ought to remember, we Americans particularly, who have got the an-



cient Greek tradition about work,—we ought to remember that among the Jews not to labor with the hands was discreditable. The rabbis had a saying, “He that does not teach the son a trade is the same as if he taught him to steal.” Would you think it would be degrading to your boy to teach him a trade by which he would be independent? If you do, you are a descendant of the old Greeks, who said it was discreditable to a man to work geometry with the aid of figures, because that was manual labor. And so you read about all sorts of positions which the rabbis held. They discharged two functions. They taught the law and they judged in cases of differences among the people. They were allowed to receive pay for neither one of these functions, and so they had to work at a trade in order to maintain themselves and their families. You read of Rabbi Joshua, the needle maker, Rabbi Saul, the tent maker, Rabbi Simon, the well digger, etc. We must guard against reading our Western and modern standards into the Oriental life of that remote period.

The house in which the family lived was probably like those of the present day, without interior or exterior elegance, and yet in the midst of vine and fig trees very pleasant. It was probably owned by the family.

I must not say a word about the education of Jesus. Remember the words of Josephus: “The cultivation of the land, the observation of the law, and the education of our children are the chief duties of the nation.” May I say to you that in the period of the life of Jesus, Palestine was the best educated nation on earth. Rabbi Ben Shetach, who was the brother of Queen Alexandria, secured, about 70 B. C., the establishment of the first public school system in the history of education, and all of you teachers ought certainly to remember that. Not only was this system of education maintained at the public expense, but it had the feature which we have only recently been able to secure in North Carolina in our public school system, namely, the feature of compulsory attendance. But these old people had very much the same idea that we had until we got the Nineteenth Amendment, that it was only the privilege of boys to attend these public schools. The poor boy as

well as the rich had this privilege. In the time of Jesus there were two types of schools, one which we should call the elementary school; they called it “the house of the book.” They had their regular program or schedule of ten hours a day. The schedule was shortened two hours a day in summer in consideration of the climate. The curriculum was the law, the Bible, and three R’s. The other school was what we should call the theological seminary. It was the higher school where the men who had been through the elementary school got their specific equipment for the function of teaching the law. That was the kind of school the people had in mind when they said, “How knoweth this man letters, having never learned?” They themselves admitted that He was a man of letters. “How does he know letters when he has never been to college?” That is, he had never been to the theological seminary. He has no right to be teaching the law. A great many of us have the same notion nowadays—that you have got to go through college in order to teach—but you don’t.

The vernacular of Jesus was Aramaic. May I say before passing, that what James, a younger brother of Jesus, and what Jude, another younger brother of Jesus, knew, Jesus, in all probability, knew. The opportunity of training which they had, He had also. He would have had extra privileges if there were any distinctions at all, because He was the first born, and if James wrote Greek, why, of course, Jesus could write Greek. We read of his talking to Pilate without the suggestion of an interpreter, and the common language of all parts of the Roman Empire was the *Koine*, the common language of Greece. Even the public documents of the Roman Senate were written and promulgated in this same Greek language, and there were Greek cities all about the city of Nazareth. I have no question in the world that Jesus knew and could write Greek. Can you? I mean you educated college people. I did see a bit of Greek in script this morning, but that gentleman is not here now. Don’t you tell me that the family of Jesus was either poor or uneducated. I know Jesus could write because He says in one place, “Nothing shall pass from the law, no jot or tittle. Everything is going to be fulfilled.” Now



you who know Greek understand about the *iota* subscript. It does not appear on the line. Jesus says everything will be fulfilled, even to the *iota* subscript, and then He says, "Not one tittle shall pass from the law." You know what a tittle is? It is a little projection of the horizontal bar beyond the vertical stem of certain Hebrew letters.

So Jesus knew how to write Hebrew. He knew how to write Greek. And then, of course, he had the ordinary language of the people, the Aramaic.

I wish I might say something about His country, but I am keeping you too long. It was one of the most beautiful of all countries on earth and, in the time of Jesus, fertile, every foot of it. Josephus tells us that no part of it was allowed to lie idle. What are we to think of that statement in one of the gospel hymns you sing, "But Thy couch was the sod, O Thou Son of God, in the deserts of Galilee." Why you couldn't see a desert in Galilee from the highest mountain, and so far as the Plain of Gennessareth, which was the seat of so much of our Lord's labors, was concerned, it was represented as a veritable garden, and the fruits of that region were forbidden to be sold at the feasts in Jerusalem, for fear that people would come up to eat these fruits instead of to attend the feasts. May I say this further thing about it? It was not isolated and obscure, as most of the writers on the subject say, for the heart of it was not more than twenty miles from Phenicia, and Phenicia was the first of the commercial maritime or colonizing nations of antiquity. Why, Galilee was called, "Galilee of the Gentiles," and if Greek and Roman culture and civilization meant anything, they had it in Galilee, and not in the heart of the more isolated country of Judea. If you want to have an explanation of the provincial prejudice against Galilee entertained down in Judea, recall the English prejudice against Scotland before the union of 1707. The statements to the discredit of Galilee are invariably traceable to this provincial prejudice, as for example, "Why, Peter, you surely are a Galilean, for your speech tells on you." Well, what was the peculiarity of Peter's speech? He couldn't say some of the consonants. I can recognize the country of some students that

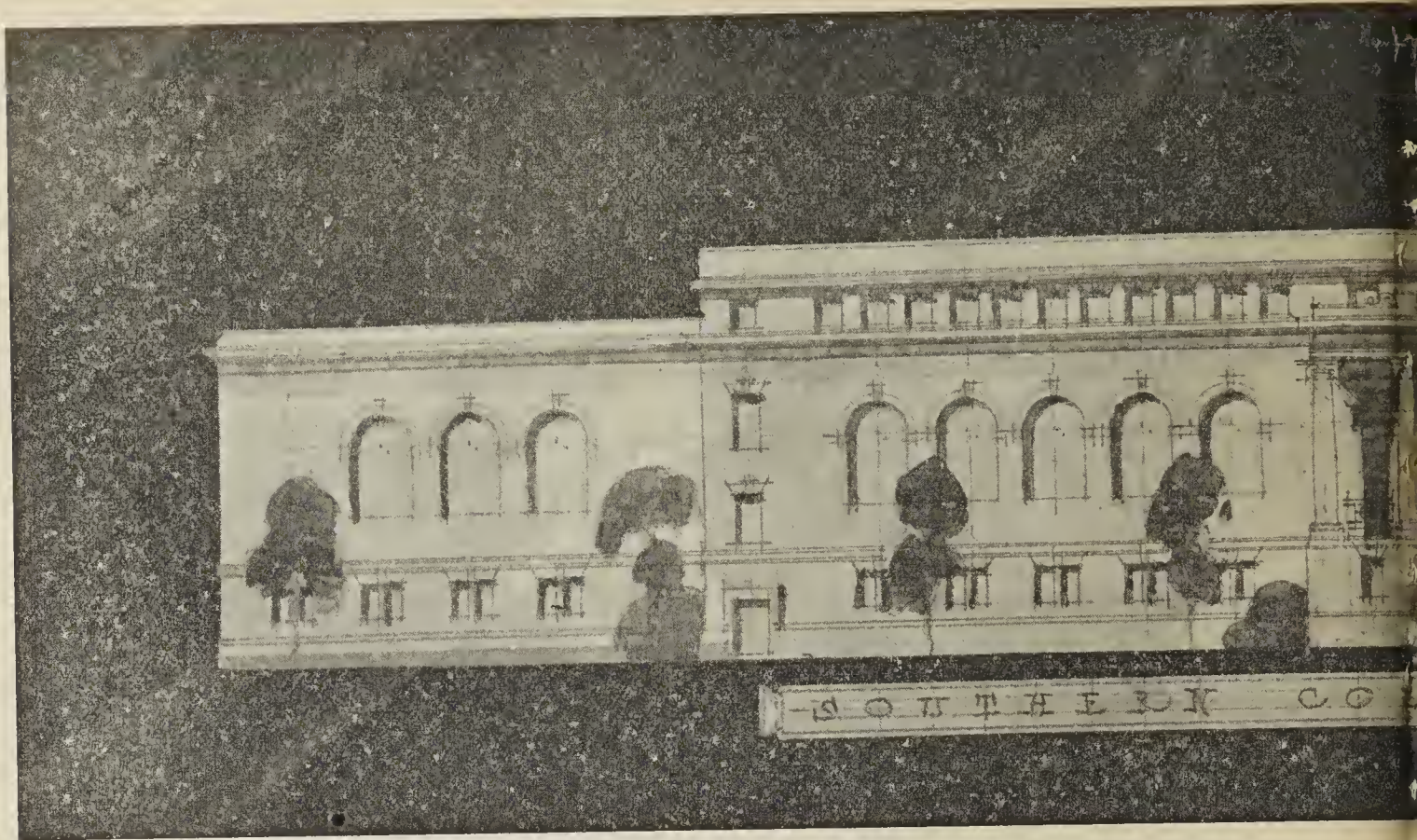
come to college by the way they talk—just a local peculiarity.

The beauty of this country impresses every traveler today. Its inhabitants were versatile and vigorous, and if Jesus had gone over the whole world of His period to pick the men who would carry forward what He had inaugurated, upon whose shoulders He might put this original, grave responsibility of interpreting Him to all succeeding generations, He could not have found a better soil for the selection than the soil of Galilee.

Now, just a word about His city of Nazareth. It is always called *polis* in the Gospels, never *village*, and yet nearly all writers speak of it as an obscure village, representing it as the most despised spot of the most despised region. Just where the hills and mountains of upper Galilee drop suddenly to the plain there is a natural amphitheatre, with its back high up against the northern slope, and its bottom tiers merging with the arena in the valley below. On the northwestern tiers of this natural amphitheatre sat the city of Nazareth, watching the human drama in the plain below. It was built of the white limestone of its own hills, and so was known as "the white city of the hills." Just above it there was a height that was eighteen hundred feet above sea level, from which you could get the most magnificent view of the sea, in the west, Hermon in the north, and Bashan plateau in the east, and the hills of Judea in the south. I can't go into the considerations on which the erroneous impressions about Nazareth rest. It must suffice to quote, on contrary, what the Martyr Antonius said: "It is like paradise, the region of Nazareth." And Renan declared that no spot on earth was ever so made for dreams of absolute good.

Now, my friends, in such a garden of the Lord, the child Jesus grew. The bright and happy childhood glided into the generous and meditative youth, and youth, unmarred by sickness or excess, glided into the strong, sinless manhood. Here I think we have the explanation of His unprecedented sympathy with external nature and His warm responses to all her varying moods, which constitute one of the chief charms of his discourses. Who does not

(Continued on Page 17)



SIDE ELEVATION

One of these pictures shows forty-seven men at work on the foundations of the S get all foundation work finished before freezing weather. ¶ This calls for money, and September 15, 1927. ¶ The building contains library, auditorium, class rooms, a cafete a swimming pool, and dormitory space for eighty-two students. T

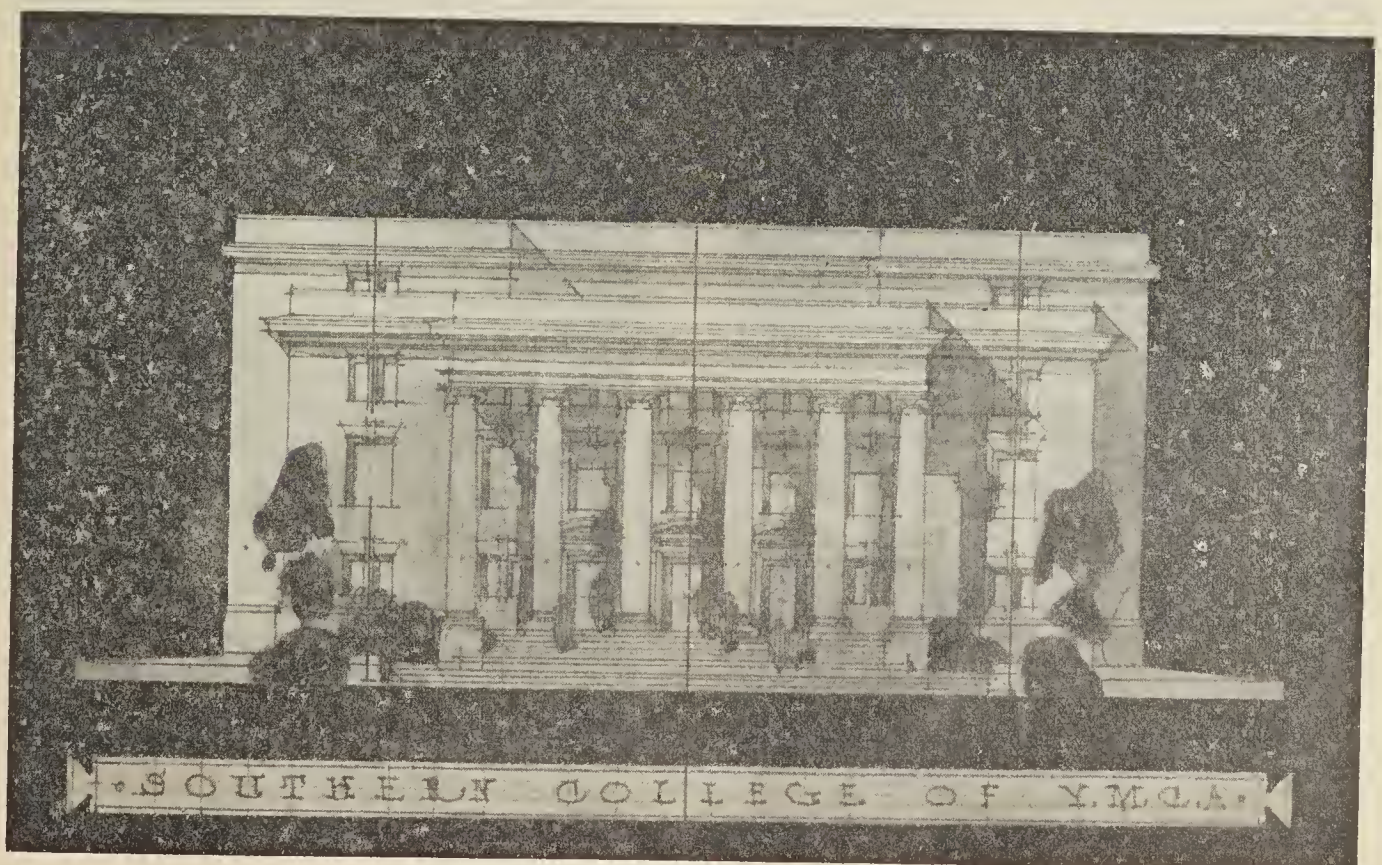


POURING CEMENT



ARLES STREET

College building. All possible speed is being made on pouring cement so as to asking our friends who have made subscriptions to help us get into this building by lty and adminstrative offices, social rooms, three gymnasiums, locker rooms, showers, of the building complete and furnished will be close to \$500,000.



FRONT ELEVATION ON TWENTY-FIRST AVENUE

Southern College Opens Auspiciously

On September 21st, the Southern College of the Young Men's Christian Associations began its eighth year as a graduate school for training for the various branches of Association work.

This year the school begins a new epoch, as will be seen by the accompanying picture. Not only does it mark the beginning of its \$500,000 building program, but it also begins with a larger student body and with two new additions to its teaching staff.

Mr. A. H. Lichty, a native of Nebraska, comes as the professor of Association History and City Administration and Director of Extension Work. He is a graduate of Ashland College, Ohio, and has had several years of graduate work in Oberlin College and in the University of Colorado.

His service record shows that he has been for seven years a teacher in Nebraska; four years busi-

ness manager of the Brethren Publication Board of Ohio; six years the Ohio State Student Secretary of the Y. M. C. A.; seven years the Ohio State Executive Secretary of the Y. M. C. A., and during the World War served as the Executive Secretary for the National War Work Council for the Central Military Department, comprising the fourteen states lying between Pennsylvania and Utah; for one year the personal representative of Mr. John D. Rockefeller, Jr., working in the field of Industrial Relations. From September, 1920, to April, 1926, he was the Vice-President in charge of Industrial Relations for the Colorado Fuel and Iron Company.

Mr. C. B. Loomis comes to the college as the professor of Boys' Work Methods and as Director of Project Experience. From 1907 to 1911, a stu-

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MR. A. H. LICHTY



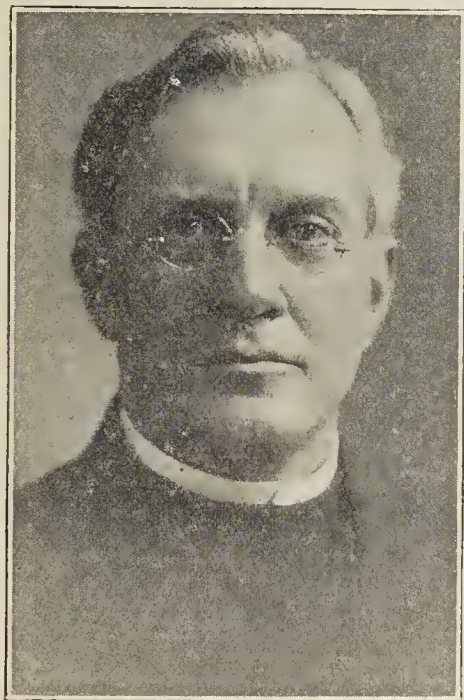
MR. C. B. LOOMIS

"Faith and Its Growth"*

By BISHOP THEODORE BRATTON

" . . . And it is the Spirit that beareth witness, because the Spirit is truth."—I John v:7.

FOR several months past, the persistent subject of my meditation has been, "How did our first Christian fathers arrive at their invincible faith in the Godhead of the Rabbi, who was their human teacher?" "What were the steps with which this miracle of change was wrought which transformed these timid workmen, fishermen and tax gatherers and the like, into the bold consecrated apostles of Jesus Christ as Lord and giver of life,—by which they became utterly convinced that Jesus is the only life and the only light of the world?"



BISHOP THEODORE BRATTON

I was thus trying, as you see, to get behind my own traditional faith which I had inherited, back to the steps which led the Apostles to that faith—back behind my own traditions to the causes which made that faith inevitable and persistent and ineradicable. For many of us, no doubt for all of us, we first believe and practice,—just how we get it we don't

know, this belief and practice. We are not at all us; and then if they are questioned, we go back to aware of the steps by which these things came to the holy writings, in order not so much to correct as to prove that what we believe and what we practice are right. Now, mark you, I am not condemning that wholly, for that is the way by which we all learn. We learn through the teaching of others. It is a great responsibility to us that you and I have come to that generation which has become teachers of those who are to follow us. So by no means am I condemning that—far from it—and yet I wanted to get back myself behind what had been my own traditions, back to the causes which led the Apostles themselves to proclaim an inevitable faith, and to die for it.

While I was doing this, there came into my hands three books written by laymen—sketches of the life of our Lord and Savior. It is a significant thing, let me say in parenthesis, in our day, that books should be written on the life of our blessed Lord by laymen. I know of no other generation in which this was done, unless indeed it was by Saint Luke, who being an evangelist, probably begun the writing of his gospel before ever he was ordained to the ministry. But I know of no other instance in which laymen have written lives of our Lord, or serious, earnest profound studies in the life of the blessed Christ. Statesmen we have had, notable ones, who have turned aside from the absorbing duties of their statesman's life in order to teach us and others another and another lesson concerning Christian morality and Christian ethics; men like Mr. Balfour, who scarcely had the war ended, amid all the absorbing business of his office, turned aside from it in order that he might give to us what I can't but believe is an immortal book. So it was with Mr. Gladstone; but how rare it is that we have had laymen who have undertaken to write for us lives of our Lord and Savior, or rather studies in His life, for these books are not lives, but studies.

*Stenographic report of an address delivered at the Missionary Education Conference, Blue Ridge, N. C., 1926.



Now the first of these is called "The Genius of Christ," written by the Dean of Colgate University. The word "Genius," as he uses it, means more than in ordinary use is signified. It means not merely pre-eminent ability, but it also means the Spirit of the Lord's life, the Spirit of His contacts with human life and with truth. And then another of these books,—the author I have forgotten, but he is the editor of the very large daily newspaper in Indianapolis,—is called "The Mind of Christ," in which he undertakes to give us some studies in the manner in which Jesus thought about God and about truth and about human life. And the third of these was written by a magazine writer known to all of us, Bruce Barton, called "The Man Whom Nobody Knows." I have from time to time heard criticisms of these books with which I have precious little sympathy. These men are not undertaking to give us complete lives of the blessed Lord, nor are they theologians who are endeavoring to give us the philosophy of His teaching, but they are, in their own laymen's fashion, endeavoring to give us studies of the man Jesus, which are very helpful and very suggestive. Bruce Barton, for instance, seems to think that he has discovered the man Jesus. Well, as a matter of fact, it was a discovery to him perhaps, but not to the world, for we had already had discoveries beginning with the Apostles themselves, who certainly were acquainted with the man Jesus, long before they knew Him as God. And in our more modern days we have had those who have discovered the man Jesus, and who have, so to call it, unfolded Him from the traditions of His divinity, which had, at one time at least, seemed almost to have obscured the humanity of our Lord and Master. Men, for instance, like Thomas Hughes, and in a more recent time, like Fosdick, in that very beautiful little series of studies on the "Manliness of Christ," which you will have lost something if you do not know. But Bruce Barton thinks that he has discovered the man Jesus, and it is interesting to see how the man Jesus unfolds Himself to a magazine writer, to a lay mind. It is interesting to see how all of these laymen becoming acquainted with the man Jesus come to reverence something far more than manhood in Him. I don't know what their faith

is,—I have not the faintest idea, but I am perfectly sure that they experienced a life that was more than man as they wrote these studies of our Lord. And it is thus that you and I are going to arrive too at that complete and invincible faith in the Godhead of our Lord and Savior Jesus Christ. It was thus that the Apostles arrived at it,—by the experience of the Man's life and the Man's teaching and the Man's power,—the power that was used by Jesus the Man. I mean this: that Jesus Christ, the Man, received the same power from the same source that you and I get power in this world for doing all of God's work and for gaining illumination of the blessed, sublime, divine truth which He has revealed to us.

This morning I want to think with you out loud while we trace the growth of the faith of the Apostles from the time when this astonishing Man emerged from his seclusion and began to be the teacher from on high, conscious of God's call to Him as a man. For I can't but think that even a cursory reading of the Holy Scriptures reveals to us the fact that Jesus' life broke gradually upon the Apostles' consciousness, that they gradually awoke to the majesty of the man, and through that to the divinity of the only begotten Son of God. It was a gradual process not completed until the Spirit of the living God came to reveal the mysteries which Jesus had disclosed to their experience. Now our blessed Lord, it seems clear from the early chapters of every one of the Gospels,—save Saint John, of course, but the other three Gospels,—our blessed Lord came into His ministry from a consciousness of the call of God to Him. No one can ever forget that scene in the city of His rearing, though not of His birth, Galilee, when He was called upon, as was the custom of His fathers, to read the lesson, to lead the service of the day; and how the lesson for the day was that which proclaimed Him and His mission in the world. "The Spirit of the Lord is upon me," he read from Isaiah, "for he hath anointed me to teach the glad tidings to the poor," and so on,—and then closing the book how He announced for the first time the purpose of His life. "This day is this scripture fulfilled in me. I am anointed to preach the glad tidings to the poor." And then going forth

into the desert for His preparation, His first appearance was,—that is the first that is disclosed to us in the gospels,—was the occasion of John's baptism of Him. At once there was something in the Man that attracted at least the more thoughtful of Saint John's disciples to Him. At once they wanted to know more of Him, and from that moment Jesus began to call those who should represent Him in the world. Bruce Barton was right. Jesus was Man, a perfect Man. Somehow it makes me positively sick to see some of the stained glass windows in our churches with the anemic Hebrew representing the blessed Christ, the figure an almost undeveloped frame,—and in the great desire of the artist to express a spiritual face, portraying a weakness of countenance that is positively sickening to see. For I can think of Jesus only as a perfect man. He was a carpenter where muscle was at a premium, a man with steel sinews, perfect in His physical frame, and beautiful in his face, completely formed,—a lamb, to use his own figure, without spot and without blemish,—and crowned with an intellect which God had given him for a task and endowed with the Spirit from on high to enlighten it. Think of Him then as the perfect Man, perfect in His majesty of human beauty, and beautiful in the perfection of His intellectual soul. Is it any wonder when He called the two who were fishermen that at once they threw their nets down and answered His call and followed Him? Was it any wonder that this should have happened? That the very majesty of His presence, the very purpose written in His life, and appearing in His countenance should have inspired each to whom He gave the call with an instant will to obey? And then very early in His ministry came the opportunity to manifest His communion with the Father, and the source of His divine power. You will recall the marriage in Cana of Galilee when Jesus and His disciples were there; and His mother finding the married couple about to be embarrassed, with quick mother wit and intuition appealed to Him, sure in her appeal that it would not be made in vain,—for she had kept in her heart memories of her experience with her astonishing Son. You will recall, as the result of it all, how His disciples believed on Him,—not on His divinity—

they are not thinking of that yet, but believed on one who was sent from God, who was God's distinctive messenger,—believed in this amazing man who was in such close and intimate association with the Almighty God. I put myself among those earlier disciples as I have been doing for these months past, and am trying to think what impressions would have been made upon my own soul. I ask you to do the same this morning, to mingle with those early disciples. Here is a man, a man whom no one of these disciples, save one perhaps, at the most two, had ever seen before He gave the call; a man garbed as we are in the same flesh and blood. Remember that, and then try to put yourself in those succeeding years in the midst of that most astonishing little school that ever was instituted in this world, in which Jesus was the teacher and twelve men were His special pupils. So intimate was their association that at times they themselves recognized the difference between our blessed Lord's public utterances and those special teachings which He was pouring into the heart and soul of them. "Lord, why dost thou reveal these things to us and not unto others?" And for three wonderful years they witnessed their Master in His teachings, in His blessed ministry, in moment of danger in His life,—for many times, as the gospels tell us, He came directly in contact with the prejudices of hating hearts, and just as often the majesty of His own personality stayed the arms which would have stoned Him.

Think of yourself as for three years in ever present close contact with this astonishing Man. Think of yourself as witnessing the marvelous messages of His lips, for He spake as never yet man spake, of those astonishing miracles of healing,—healing of souls and healing of bodies. Think of Him in all of these attitudes and of yourself as with His apostles growing in complete confidence in Him. My! How their souls must have expanded under their contact with Him, both spiritual and physical. How their souls must have expanded and their faith become enlarged. And yet, it is not divinity that they are thinking of. It can't be so. Read our blessed Lord's declarations to them, and then read the comments of the Apostles themselves. How this was withheld from their eyes. They didn't understand.

Take for example His announcement of their approach to Jerusalem. "We go to Jerusalem, and behold all things that have been prophesied concerning the Son of Man shall be accomplished; for he shall be delivered to the gentiles and shall be mocked and despitefully used; and he shall be put to death, and the third day he shall rise again," and immediately the comment, "And this saying understood they not, for it was withheld from their eyes." And then the end came, apparently the end. I have often wondered to myself what my feelings would have been in that garden when the soldiers came to arrest the blessed Christ. I can't but think that I would have been exactly and done exactly what the Apostles were and did. They were confounded and affrighted. Their Hero arrested! We would have felt just as they did. One little glimmer of hope came just then, as when the soldiers coming to arrest Him fell back, awed by the majesty of His presence. Jesus Himself had to encourage them to do their duty. "Ye seek Jesus; I am he. Do your duty." And then the trial at which but two, following afar, dared to show their faces; and the condemnation—the crucifixion. All lost. There is not any more tragic picture in the gospels than the experience of those Apostles surrounding the crucifixion of our blessed Lord and those three tragic days following. Everything lost—hope gone. The two on the Emmaus Road, as they sought the sympathy of the stranger, reveals the feeling of all. "We had thought that it would have been He which should have redeemed Israel, but now our chief rulers have captured Him and have slain Him, and our hopes are gone." They thought of Him as the man. There is not any realization whatever yet of the Godhead of Jesus,—nothing is clearer than that in this blessed Book. And then there came those three days when, for fear of the Jews, they are hidden in their accustomed hiding place in the upper chamber,—wondering! Just stop for one moment and think of the processes of the minds of those blessed disappointed apostles as they hid themselves away in utter despair and hopelessness,—for they had not understood our Lord's words of His resurrection. It was hidden from them and they understood it not. Just think of the despair!

And then there came that glorious resurrection morning when first, early in the morning, He appeared to the women; later to two of them, later to Saint Peter, and still later in the afternoon to the two on the Emmaus Road. They thought as yet that they had seen a vision,—that too is perfectly clear from the description of that first Easter night when the apostles are gathered in the upper chamber again for fear of the Jews and discussing the events of the day. My! What would we have thought had we been there in that little assembly hearing the reports of one and another as coming to the closed door they gently knocked for secret admission. The women were there to tell of having seen Him early, and Saint Peter,—none of them yet sure that they had not seen a vision. And while they are thus speaking in hushed, awed tones, the two on the Emmaus Road came in haste and report how they had seen the stranger and were perfectly sure that it was the blessed Christ, because He had been beholden to them in the breaking of bread. There they are, and there we are with them in spirit, eagerly discussing the events of the day, when with the doors closed Jesus appeared in the midst of them. "Have ye any meat?" Behold, a spirit hath not flesh and blood such as ye see me have." Don't you see our Lord's answer to the inquiry of their minds? Have we indeed seen a spirit? Our blessed Lord answered the yearning of their souls. They were convinced, those who were there—except Thomas, who was absent. They were convinced—they knew they saw their blessed Lord and Master. And then there came the events of those forty days. Just think of it—men holding converse with the blessed Christ for forty days after His resurrection from the dead,—holding converse with the beloved teacher who had taught them for three full years, with whom they were utterly intimate. And during that time He appeared sometimes on the green hills of Palestine, sometimes at the seashore, sometimes in giving them intimate instructions concerning the Kingdom of Heaven. How utterly convinced they must have been. Take Thomas for example when, just one week later, for it was on the octave of Easter night that they were again gathered in the upper chamber, that Jesus once



more appeared through the closed doors. "Peace be unto you. Reach hither thy hand Thomas and thrust thy fingers into these wounds and thy hand into my side." Brethren, there is not the faintest doubt in this world that if you and I had been with the apostles with that experience,—that if we had intimate instructions; if we, after His resurrection, had their experience during those forty days of in-had eaten with Him and talked with Him and walked with Him and held intimate conversation with the same blessed One who for three years we had intimately known,—there is not the faintest doubt that we should have had exactly the same experience that they did. "He is my Lord and my God." They were completely convinced, intellectually convinced of the blessed Savior and Master Jesus Christ as God and life given. And then He ascended and our blessed Lord interpreted that too: "Sorrow hath filled your heart." For our Lord knew that in spite of intellectual convictions there is spiritual doubt concerning Him. "Sorrow hath filled your heart." It can't but be that they had not yet spiritually realized in their spiritual experience the Godhead of their blessed Teacher. "Tarry ye in Jerusalem and ye shall be endowed from on high," and when the day of Pentecost came and the Holy Spirit descended upon them, no longer doubting and timid, no longer hopeless, no longer afraid, but going forth in the spirit of the living God in complete trust in the Godhead of their blessed Lord. It was not until then that they could really declare Jesus to be God. It was not until *then*. It was not until then that they could realize and proclaim that "He was declared to be the Son of God with power by the resurrection from the dead."

And now a question arises which I am going to ask myself and you at this point, because it will explain what I yet have to say. How is it that if the resurrection of Jesus Christ is so completely proved by every possible method of proof that human nature knows anything about, and why is it, that in that day and in our day exceedingly intelligent people decline to accept the fact of the resurrection of our Lord and His consequent divinity? Now that is a very practical question, and it is an exceedingly important one to our practical religion. Now there is a vast difference between the truths of

history and of nature and the truths of religion. I make bold to say that if any ordinary truth of history could be attested in the same complete manner that the resurrection of our blessed Lord is attested, you and I would have no difficulty about it. We have no difficulty whatever in believing that a man named Augustus Cæsar lived and flourished in the very moment of our blessed Lord's birth. We accept that without any question whatever. So, too, with the facts of nature,—but when you come to a fact of religion it lays upon your whole being the necessity of a contribution. It lays upon your conscience the necessity of believing it; it lays that necessity upon all your moral being. It is perfectly amazing how our intellects, particularly our wills, hesitate in presence of responsibility, how very slow we are to accept facts that are going to require sacrifice of us or require us to change our method of life. You can test that for yourself. Every day of our lives we are declining to accept facts which do lay contributions on us and require sacrifices on our part. It is the easiest thing in life to decline to accept facts when thereby contributions are laid upon us. Nobody has ever yet discovered all that the will is and just what the will is in our intellectual natures. It seems to be the executive that stands behind our intelligences in order to execute that which intelligence has discovered to be true. And yet very frequently the will usurps the province of the intellect, sees a truth approaching which it realizes is going to lay immense contribution on us if we accept it, and it says to the intellect, "No, we can't accept that, for if we do, it is going to change life for us. It is going to require us to sacrifice ourselves or our time. It is going to empty our pockets or require something else that lays a distinct contribution on us, and we must not accept it." How often that happens in human life. And that is precisely what happened concerning the facts of our blessed Lord's resurrection. Many of the Jews believed—yes, but few of their rulers believed,—only one or two in the beginning. As a class they rejected it. They looked on the resurrection of our blessed Lord and they said, "If this is true, then Jesus Christ is the Messiah of Israel. If Jesus is the Messiah, then we have got to admit ourselves to have been utterly wrong and

utterly sinful. We will have to change our entire attitude toward Him. If Jesus rose from the dead and is the Messiah of Israel, then that means a complete change in the theocracy of Israel. We know that because of His sermons and His addresses. The Sermon on the Mount alone is enough to prove to us that the religion of Israel would have completely to be revolutionized." And they said, "No, we mustn't accept it. There must be some other way out. We must find some means by which we can escape the acceptance of the resurrection. His disciples may have stolen His body. We must find some reasonable way in order to set aside this fact." Now, beloved, don't you dare to blame the Jews too severely until you yourself cease doing exactly the same things, for you and I are constantly in our religious experience declining to accept what Jesus has told us to do and to believe lest contributions shall be laid upon us heavier than we are willing to bear. We can't dare in our human judgment to blame the Jews too much until we shall cure ourselves of our faults. Isn't that exactly what is meant when Jesus looked into the faces of His followers and said, "Take the beam out of your eye before ever you try to pull the mote out of your brother's eye"? And that is just what the Jews did—that is what everybody is doing in more or less degree. That is precisely what many an intellectual man is doing today. The man of today, for example, who says that miracles are impossible has already laid upon himself the necessity of denying the fact of his Lord's resurrection. If you begin with the lesser fact that no miracle can happen, then you have settled the question, of course. But when you and I place ourselves, in spirit, in the company of the apostles and with them live over again their experience of close contact with Jesus our Lord, from the time that that astonishing man appeared to them and called them, through His miracles of spiritual power, through the marvelous courage of the man, who in the most simple dignity made even rough soldiers and angry mobs fall affrighted before Him,—through His crucifixion, His resurrection, through the experiences with Him during those forty days, I tell you we can't so quickly and easily settle the question by saying to ourselves that miracles do not happen. One

happened—Jesus rose, and the apostles were taught its spiritual significance completely by the Spirit of the living God; for this is the special work of the Holy Spirit. It is the Holy Spirit that comes to convert all of the man, intellect, will,—and it is by nothing on the face of God's earth but the power of the Spirit of God that you and I can have our wills so braced that they will decline utterly to set aside truth because it does not suit us to accept it. That is exactly what the Holy Spirit of God did with the apostles—it settled the question once and for all—Jesus is risen; He is a teacher not merely of the geography of this material world, but of that mysterious spiritual geography of the world which lies beyond the grave,—for He went beyond, came back and can tell us. It settles the fact of the life of Jesus Christ as the life of mankind for He alone is Lord and Master of life and of death. He could give His life; He could take it again. It settles the question of redemption in Jesus Christ, our Lord, for He alone who could give it is Master of it; He alone can cleanse it and redeem it and give it an eternal quality. And then as now, now as then, no man can say that Jesus is God but by the Spirit of the living God.

Now I am going to ask each one of you to look into your own life and see what the resurrection of Jesus Christ from death means to you. I don't know any better way to get at it than by thinking of what it would mean if it didn't happen. What would happen in our habitual lives, in our attitude toward life, in our relations with life, life here, life beyond, life in relation to the Lord God, and to the company around His blessed throne? What would happen to all of that if Jesus never rose? In the first place, Jesus would still be the man, the rabbi, who taught His disciples. It would be quite impossible to give to a dead Christ whose ashes are mingling with the dust of Palestine the title of God. In the second place, it would utterly and completely destroy Him as our Teacher. He might indeed teach us as a rabbi does of the things concerning our mortal life here, but how could He teach us of the things of the life to come? What would become of our relations with God and with our fellowmen? How can a dead Christ unite us in Himself and be-



come the relationship, the at-onement of human life with God and other human lives? And what becomes of our habitual thought of the life beyond?

Now, will you think of that? Of what it means, and then put yourself once more in the company of the blessed apostles as they gradually climbed up to this truth of the Godhead of their blessed and beloved Teacher? It was only through the Spirit of the living God that this Epistle of Saint John could have been written,—that is supposed by many scholars to be the introduction to his gospel so soon to appear. It was only the Spirit of the living God that could produce that gospel of Saint John some twenty-five or thirty years after the other gospels had been written and beginning, with complete assurance, "In the beginning was the Word, and the Word was with God, and the Word was God." And so, beloved,—I address myself particularly to the younger ones,—read the records of the Lord's life. Put yourself, as you read them, in spirit into the company of the apostles,—put yourself as the apostles were able to do after Pentecost under the tuition of the Spirit of the living God and you yourself will have Saint Paul's, Saint John's, Saint Matthew's, and Saint Luke's experience, and Saint Mark's and that of all the rest of them. You will have their experience. The Man is the God; the Teacher is the Life.

THE THIRTY SILENT YEARS

(Continued from Page 7)

know that Jesus loved those oak forests, those lily-clothed fields? And if there is one spot on our earth which the pressure of His foot has made for-

ever sacred, it is that height above the city where by the hour, over the ridge, on "Carmel where the lilies lived, He must have watched the ships on the radiant sea to the west, or old Hermon gather up his cloud mantle about his shoulders in the north; Roman legions and the retinue of princes flashing along the road from Acre to Decapolis, or the slow-winding caravan laden with the treasures of the East going down to sea. And at night I think He must have loved to linger there while the moon softened the hard lines of the Bashan plateau to the eastward and with an alchemy which He best understood turned into silver the mists that slept among the hills of Galilee, while the song of the nightingale floated up to His listening heart from the thickets below. Who wonders that Jesus sought the mountains for solace and refreshment? And the last bit of earth on which He stood when He was parted from them and received up into heaven was the top of Olivet.

SOUTHERN COLLEGE OPENS AUSPICIOUSLY

(Continued from Page 10)

dent at Oberlin College; from 1911 to 1915, Boys' Work Secretary at Norfolk, Va.; from 1915 to 1918, a student at Yale University, from which institution he received his B.D. degree; head of the Boys' Work Department of the New Haven Young Men's Christian Association from 1918 to 1920; National Council Boys' Work Secretary for the Southeastern Division of the Young Men's Christian Associations, with headquarters in Atlanta from 1920 to 1926.



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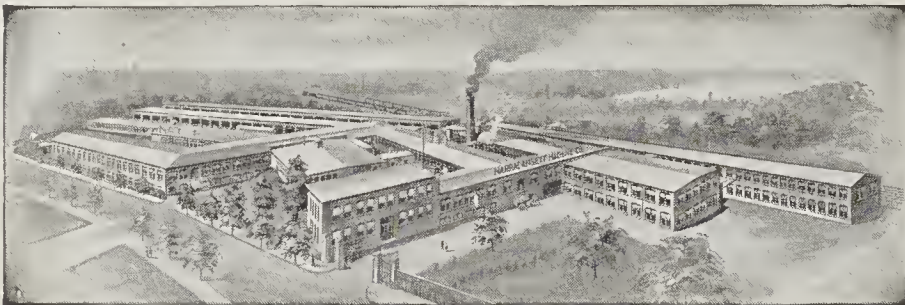
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OUR PRESENT-DAY JONAH'S

LEE SCHOOL GIVES THOROUGH
PREPARATION

THE DISCOVERY OF GOD

THE SUPREME TEST OF OUR
CHRISTIAN DEMOCRACY

NOVEMBER, 1926



"IN THE LAND OF THE SKY"—NEAR BLUE RIDGE



THE BLUE RIDGE VOICE

VOLUME VIII

NASHVILLE, TENN., NOVEMBER, 1926

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"Our Present-Day Jonahs"*

By DR. O. E. BROWN, Nashville, Tenn.



HERE is a missionary story of which I am planning to speak this morning. It is the story of Jonah, one of the greatest missionary stories ever written; certainly the greatest missionary book in the Old Testament.

Not long since the *Atlantic Monthly* carried an article giving the story of an Anti-Christian agitator in Madison Square. This man was trying to find something that would show up Christianity, especially the Bible, as an absurdity, and hit upon the book of Jonah as the point of attack upon our religion. In the crowd, so the story ran, there was a country man making his first acquaintance with New York. As the agitator went on, every time he would try to score on the absurdity of Jonah this old man would cry out, "But Jonah was so human," and again, "But Jonah was so human," and finally the country man took the crowd away from the other fellow, so that he left the soap box and retired defeated. The country man who got the crowd took the soap box and gave the people a

story of the great human lessons that are involved in the story of Jonah.

Now, I am not going to take up the problems of Jonah, but I am going to take up the message of the book of Jonah. I would advise your leaving the problems a little more aside and getting the message and meaning of the book a little more thoroughly. I think our primary problem of today is to handle the Missionary Jonahs in the Christian Church. They are in every church, and if I can get some start toward dealing with these Missionary Jonahs, I will not be wasting your time this morning. I would like to get rid of all the Missionary Jonahs that we have among us, for today we are not troubled by the heathen in his blindness. Our greatest problem is the Christian in his blindness, and if we can find a healing process for this blindness of Christians, our missionary problem will be pretty largely solved for us.

Now, what was the matter with Jonah? That is the thing I want us to consider this morning, and I have written out three things. The first thing that was the matter with Jonah was that he professed a missionary religion and was not willing to live a missionary life. There was something about him that hindered his living it. I think I can say very readily that he professed a missionary religion, and turned it to absolutely false account. In that

*An address delivered at the Missionary Education Conference, Blue Ridge, June, 1926.

fourth chapter of Jonah and the second verse we find Jonah saying, "I did not go to Nineveh on your first call, for I knew very well when I was back in my own country just what you are like. Therefore I hastened to flee unto Tarshish, for I knew that thou art a gracious God and merciful, slow to anger, abundant in loving kindness, and would likely repent thee of the evil which I would pronounce against Nineveh. And for that reason I refused to go to Nineveh on a missionary errand." It is just about as consistent as believing on Jesus Christ as the Saviour of all men and restricting our vision and thought to our home town, home state, and home country—America first. Jonah simply had this magnificent faith. You can't distance the faith which he had. I read here in this little volume, "The Religion of the Undergraduate," that which I trust is a fair statement of what the Christianity of Christ means to the students of today:

"Jesus came with a very definite and practicable proposal, which, translated into the tame prose of our day, reads something like this: that men and women everywhere should, in their own persons, and in literal fact, set about living as well-beloved sons and daughters live in their own parents' house in the midst of their own family. That we extend the family relationship to include every one of God's children, and observe it in all our daily tasks and pleasures."

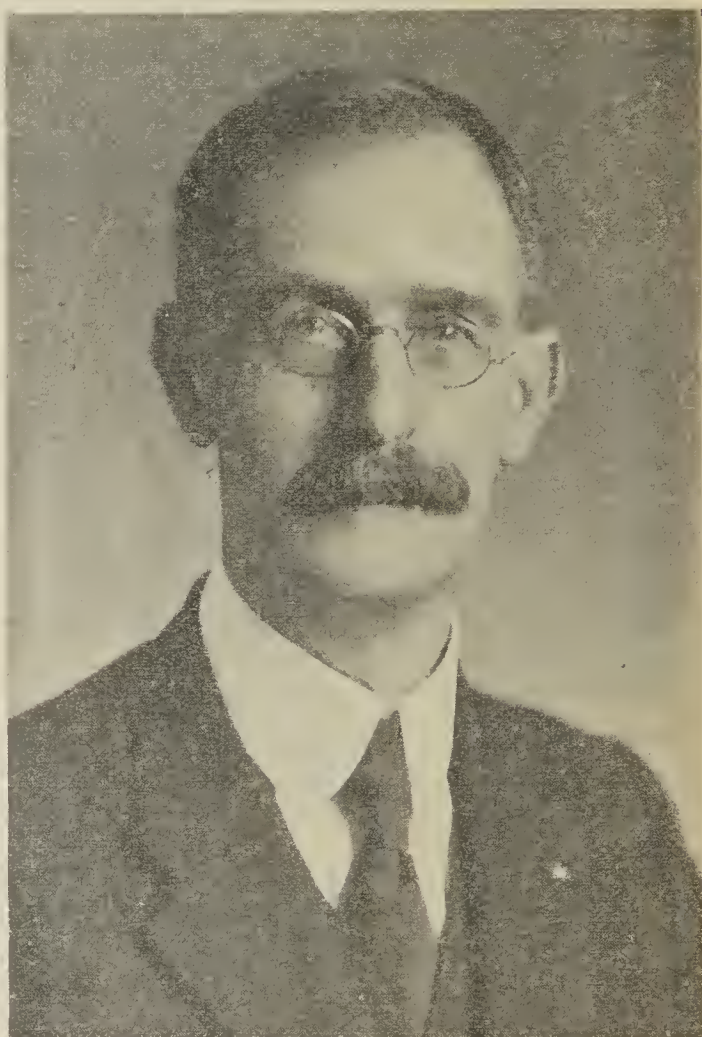
That is our profession of faith. What are we going to do with it? What did Jonah do with his?

Jonah was so thoroughly inconsistent. When God told him to go to Nineveh, he rose up to flee from the presence of Jehovah and he took ship going to Tarshish as though by this means he could get beyond the realm of God's rule. Then the storm came and found Jonah asleep. I do not know whether that sleep indicated any confidence that he had at last gotten beyond the reach of God or not. I suppose he had been trying so hard to get away that when he found a little sense of relief he went to sleep. The mariners, by their inquiry, drew out from him his confession of faith:

"Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? What is thy country? and of what people art thou?

"And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land."

Now was it not a beautifully consistent thing for a man who had a great faith like that, "The God who made the sea and the dry land," to assume that he could flee from His presence by taking a boat to sea? That was Jonah, and we have just a host of people of that kind—missionary Jonahs. I want to read another statement that comes from



DR. O. E. BROWN

Walt Whitman, which is most surprising. Even Walt Whitman outdid Jonah in being true to his faith:

"Sail forth! Steer for the deep waters only!

Reckless, O soul, exploring, I with thee and thou with me;

For we are bound where mariner has not yet dared to go,

And we will risk the ship, ourselves and all!



"O daring joy, but safe!

Are they not all the seas of God?"

This from Whitman and Jonah, the Hebrew, professing great faith in God, going to sea to get away from His presence, and refusing to go on a great missionary adventure lest perchance after he gave the people of Nineveh a message of denunciation and destruction, God in His gracious kindness might save them. Oh, if we could get our missionary Jonahs, professed followers of Jesus Christ, bearing His precious name, to heed His great command, and in obedience live His life! It is not our profession that counts today, it is our living. I shall recur to that.

The second thing that was characteristic of Jonah and explains a good deal of his behavior was that he had an intense patriotism, but a patriotism as narrow as intense. He was a zealous Jew, and yet that patriotism was neutralized by racial hatred, by racial prejudice. You will find as you look over the book that that hatred spoiled absolutely the greatness of Jonah's life. He believed in God immensely. He believed in God for the Jews intensely. He dared not face up to the great facts that the God whom he had professed was a God for all men and was concerned not simply for the Jew, but for that great company of those capable of faith in Him as their Father-God. One of our friends said that he knew an Irishman who reminded him of a great many Americans when he said, "I am two hundred per cent American, I hate everybody." Now, what are we going to do about this Jonah type of patriotism—a patriotism that has as its horizon a vision so narrow as to unfit one to be a citizen of the Kingdom of God? With all our loyal love of our country, we have to watch very carefully lest our intense patriotism may take on itself such racial restrictions and such a complex of racial superiority that we shall disgrace rather than fulfill our profession as Christians. This Fourth of July is a day when we need to think over these things.

Now I can very readily see the difficulty in some instances of living up to this great world missionary spirit. I am thinking of the New Eastern field that some of you are studying. I am thinking of the

Armenian tragedy. I wonder if an Armenian would not be something like Jonah—harbor something of the feeling that probably if God were fair He would save the Armenians and damn the Turks. It is pretty hard when you think over all the things that have happened to ask the Armenian to seek the eternal welfare of the Turk. Read in that book, "Missionary Heroes," about the Armenian nurses ministering to a rough, hard-hearted old Turk and how beautiful their ministry was, and how demanding the Turk was regarding even the picture of Christ on the wall. Now these Armenian nurses were true Christians, patriotic it is true, toward Armenia, but magnificently patriotic and loyal to the Kingdom of God as well. This is the divine character of patriotism that we should aspire to whenever we are dealing with our profound missionary obligations. These are the tests that come and I am afraid that some from the foreign field are outdoing our Jonahs here at home. Read the book of Jonah over again and see how Jonah, in his attitude, seemed jealous for the Jewish monopoly of God. "Why, yes, I am as jealous for God as I can be, but I do not want everybody else to share in this great privilege of being the chosen of God. I am going to keep it as a sacred, precious monopoly for our own people—making our God a racial God." I tell you, my friends, the prophet, not the Jonah type of missionary, but the prophet who told the story, is the type of man and woman we need today. If the Jewish people in that great crisis when they stood at the parting of the ways had heard the word of the prophet who told the story of Jonah and had gotten the lesson of what not to do and what not to be, they probably would never have crucified Jesus Christ. But on that day when they turned away from the larger patriotism of God's realm and limited their patriotism to the Jewish field and their own home land, they qualified for becoming the crucifiers of Jesus Christ. I am not concerned about the people who crucified Jesus Christ twenty centuries ago—I am concerned about those who crucify Him afresh by saying, "He is my Lord and Savior, but I don't care to catch His passion for sharing my life and His life with all of the children of men in their baffling struggle, in their sins, in their distress, in their quest for life, in their dread of



death." In this connection I always think of Edith Cavell and her last words. Her words make a good book mark for the boon of Jonah. "Thank God for these ten weeks of quiet before the end." She was a prisoner of the Germans. She didn't say, "These ten weeks of imprisonment and hard treatment." "Life has always been hurried and full of difficulties. This time of rest has been a great mercy. They have all been very kind to me, but this I would say—standing in view of God and eternity, I realize that patriotism is not enough. I must have no hatred, no bitterness toward anyone," and so Edith Cavell breathed out her last breath of life here. That is a great Fourth of July challenge to you and me. Read the book of Jonah. Read the challenge of Edith Cavell, this splendid Englishwoman, and ask, are we letting our patriotism for our own great America, our beloved homeland, eclipse that greater horizon and vision we should have of patriotic loyalty to the Kingdom of God, a patriotism as wide in its reach, as large in its scope, as the range and need of humanity. It is a shame, is it not, to have such a big Christ and live such petty lives? I am talking to myself, of course. There are no Jonahs here, I hope. I just want you to get such missionary, yea, Christ-like enthusiasm here that those missionary Jonahs in your church cannot hold out against the contagion of it.

Now, as to the third thing that was the matter with Jonah. Jonah had a missionary zeal, but had a zeal for the destruction rather than the salvation of the heathen world. He was immensely zealous of his missionary prediction. When he finally agreed to take up the task of preaching to Nineveh, he went through the streets of Nineveh and preached intensely to those people, saying, "Yet forty days and you are going to be destroyed." He set a time schedule for God, and that is a hazardous thing to do. A lot of people have been trying to force upon God their own time schedules and it does not seem to work. God has His own great plans, so let us not try to dictate a program to God, especially a pessimistic program of world destruction. Jonah did when he pronounced the doom of Nineveh, and said, "In forty days you are going to be destroyed." I wonder if that is what God told him to say? Did he forget the logic of his own faith in God when he

said, "I refused to go to Nineveh because you are merciful and gracious and patient." And when he was to save a people he said, "You are a wicked people, a wicked city, and only forty days hence and you will be destroyed." Sometimes when we look out upon our great cities we join Jonah in assuming that they have exhausted the patience of God. Jonah had finished his tour of the city, had made his proclamation of the purpose of God, and then stationed himself over against the city and said, "I am going to watch and I will see what God will do. I will see if He will keep His pledge with me and give me my credentials as a prophet, and overthrow the city." It is here, I think, that the writer of the book draws one of the most graphic as well as humorous pictures, if it were not so tragic, that we have in the whole of Biblical literature. Here is Jonah stationed at his observation post waiting for God to destroy the city. He has finished his work. By the way, before you finish the task of world evangelism, you will find another world has arrived and is in need of your service. Jonah has finished his task and takes his passive post as an onlooker, saying, "Now I will just wait and see if I am not right. God's patience is exhausted and this people are too rotten to be redeemed. He is going to destroy them, and if He does not destroy them, I will be the most discredited man that God ever sent on a mission. I hope God will keep His promise with me and fulfill what I have been saying." And there he sits and waits. Then a gourd comes up and casts its shelter over him and gives him comfort and ease. He was immensely gratified with the selfish material comfort he was getting out of that weed that had grown up and protected him! Here is a great missionary of Jehovah waiting to see a great city destroyed and finding ease and comfort and joy in a gourd that was giving him shelter and shade. Then a worm comes and kills his gourd, and his physical comfort is withdrawn and he cries out in absolute dependency, "Kill me, O God, for it is not worth while for me to live any longer." Think of a man who could weep and go into despair over the killing of a gourd, and sit contentedly and watch with ease the prospects of a ruin of a great city of human beings! Our program of missions, I think, ought to be one of salvation and not of damnation, one of re-



demption and not of destruction. The book of Jonah, years and years ago, gave us that lesson. However much we may be concerned about our own material advantages and our own personal interests, they ought to be utterly secondary to the call and claim of these great centers of sin and disease and of death waiting for the touch of the great physician. Do you know any missionary Jonahs? What are you going to do with them? Be sure first of all that you are not one yourself, for a Jonah cannot cure a Jonah. Be a prophet—a prophet of the living God that has in his life all of these great rich things, “The God of heaven, who made the dry land and the sea. The God who watches over all life, who is gracious, and merciful, and patient and kind, and who, as we know as Christians, would even give his only begotten son that men might be saved.”

You are all reading “The Christ of the Indian Road.” “Four things,” says Gandhi, “you must do if you will win India. I will suggest first of all that you Christians, missionaries and all, must begin to live more like Jesus Christ.” Be shorter on talk and longer on living. That is what the world is waiting for. “Second, I would suggest that you

must practice your religion without adulterating or toning it down. Take Jesus Christ at His word.” “Third, I would suggest that you must put your emphasis upon love, for love is the center and soul of Christianity.” One woman of India wrote to Dr. Speer, saying, “Don’t bring us your evaporated creeds. Brings us your living Christ.” And Gandhi said, “Four, I would suggest that you study the non-Christian religions and culture more sympathetically in order to find the good that is in them, so that you may have a more sympathetic approach to the people.” And that sympathetic approach is the great thing that Christ is waiting for in you and me, the great thing not found in the Jewish people, a great thing which the prophet had in mind when he wrote the book of Jonah as an object lesson in what we ought not to be, as well as in what God expects of us. It is a great thing to be a chosen people, but for every privilege there is an answering responsibility. “You only have I known of all the families of the earth, therefore, will I visit upon you all your iniquities.” It is a great thing to be privileged people, but one day we shall stand in the presence of the living Christ and see His pierced hands and catch anew the

(Continued on Page 16)



Lee School Gives Thorough Preparation for College or Business



IT IS the growing opinion of the supervisors of high schools in many Southern States, that it is not the primary function of the public high schools to prepare boys and girls for college, because the majority do not go to college.

Certainly it would not be becoming for a private school man to take issue with these high authorities, as to the function of public high schools. No doubt, these gentlemen are entirely right. We think, however, that there is a field for a school whose primary function is to prepare for college, and provide a curriculum based upon the theory that a student will continue his education at least to the acquirement of a bachelor's degree.

It is this field that Lee School is entering. Our purpose is to give the very best preparation for college. A school that specializes in this field can do the work more thoroughly than one that does not regard it as a primary function.

Secondly, preparation for college life is as important as preparation for college studies. Moral discipline is as important as mental discipline, if not more so. It is generally agreed by college authorities that more boys make a failure of college for lack of the moral character and will power to meet the issues of college life than for lack of mental training to maintain themselves in studies.

Not only is it the purpose of Lee School to give the boy who comes with the ambition to go to college the best preparation to enable him to realize his ambition, but the boy who enters our school without a purpose or ambition to secure a finished college education will be inspired to seek it. To arouse a vigorous ambition in each boy to get the most thorough preparation for life and service is one of the prime functions of Lee School.

Some time ago a student, in answer to the question, "Why did you come to _____ University?" wrote very candidly: "God knows." It is because so many boys go to college with no more purpose or definite idea of what they are going there for, that so many fail. No boy is capable of assimilating a college education unless he goes with some real purpose and definite idea of what he is there for. There are too many "God knows" fellows in college now, and as a matter of course, they get nothing out of it.

The boy who is going to college needs preparation in an institution that specializes on developing his ambition, purpose, and will power. To accomplish this, a school must have a definite idea of the need and must plan to meet the need. The public schools confessedly do not attempt to do this. Many private schools do not. Lee School does.

While this training is essential to success in college, it is equally necessary for success in the world of business. If he enters the business world without this training, the competition will develop it. But there is nothing in college to develop it. Do you know a boy who needs this training?



The Discovery of God*

By MR. SHERWOOD EDDY, New York City.



SUPPOSE we would all agree that this subject is the greatest that man can ever face. If I meet you at the end of the ten days, this conference will be measured for you by the amount of your discovery of God. If I should meet you fifty years from now, still the biggest question would be how much more you had discovered of God. If I should meet you a thousand years from now, I believe, if we should compare notes, that we would still be going on and on into the inexhaustible discovery of God. I suppose the greatest field of undiscovered knowledge is not beetles or flowers or stars, but God. I suppose the deepest need of the world today to solve the problems of the church, to solve the problems of the nations, to solve the unsolved problems of the world, is the discovery of God. And the deepest need of every man here is to discover God.

We might put the question in three pairs of alternatives. Either there is or there is not a God. That is the first one. Second, either God is personal or God is impersonal—blind force who cannot or will not help, or a loving Father. You wouldn't expect that hill or that mountain to help you. Either God is personal or impersonal. And third, either in our attitudes we have the will to believe or the will to disbelieve, since no man can stay on the razor edge of absolute neutrality and indifference. Since this matters profoundly to us; since we do care; since neutrality is impossible—either I have the will to test and try and follow the truth, or else I have the will to disbelieve.

Now, as we face those three alternatives, there are four great realities in life. First, the world, the material universe. That is the first thing the baby faces; it sees things out there and tries to get everything in its mouth. Second, the self. As the baby tries to get everything in its mouth, it bites its finger, feels a pain, and pretty soon it discovers not only

things out there, but itself. This thing called the self is the second fact. Third, other selves. The baby sees some of those things move out there and finds other selves or persons in the world. Fourth. Are there just a lot of scattered things out there, or is there some cause of it all? Some force that unites all these things and persons into a cosmos, into a universe? Is there some source that we can call God?

So you will face the world, self, persons and God as the four great realities of life. Now, here is a very strange thing. Of these four greatest realities, the ultimatès of life—not one of them can you prove or disprove. Yet you can know them so certainly that, just like your mother, you need no proof. You can be so dead sure of your mother, you can know her so well that you don't need to take a course in college and study philosophy to prove her existence. For philosophy can't give you your mother and philosophy can't take her away. You may be so sure that you don't need any proof in any of those four realms; for in all four you will find, whether of the world, or self, or persons, or God, that not one of the four can be demonstrated, but *they can be discovered*. They can't be proved by the reason, but they can be known in experience. You can be so sure that you don't need any proof of philosophy, and you can be just as sure, yes more sure of God, than of your mother. Now let us take those four things and think of them for a minute.

First, the world out there, or the material universe. No philosophy, no science, and no religion can either prove or disprove it. What does the scientist do? He does not lie awake nights fearing there is no world out there. He assumes certain things, begins to make his experiments and finds them true. You have got to assume three things about that world. You assume its reality, you assume its *rationality*; it is a reasonable world and you have a reasonable mind to investigate it. And you

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SOUTHERN STUDENT

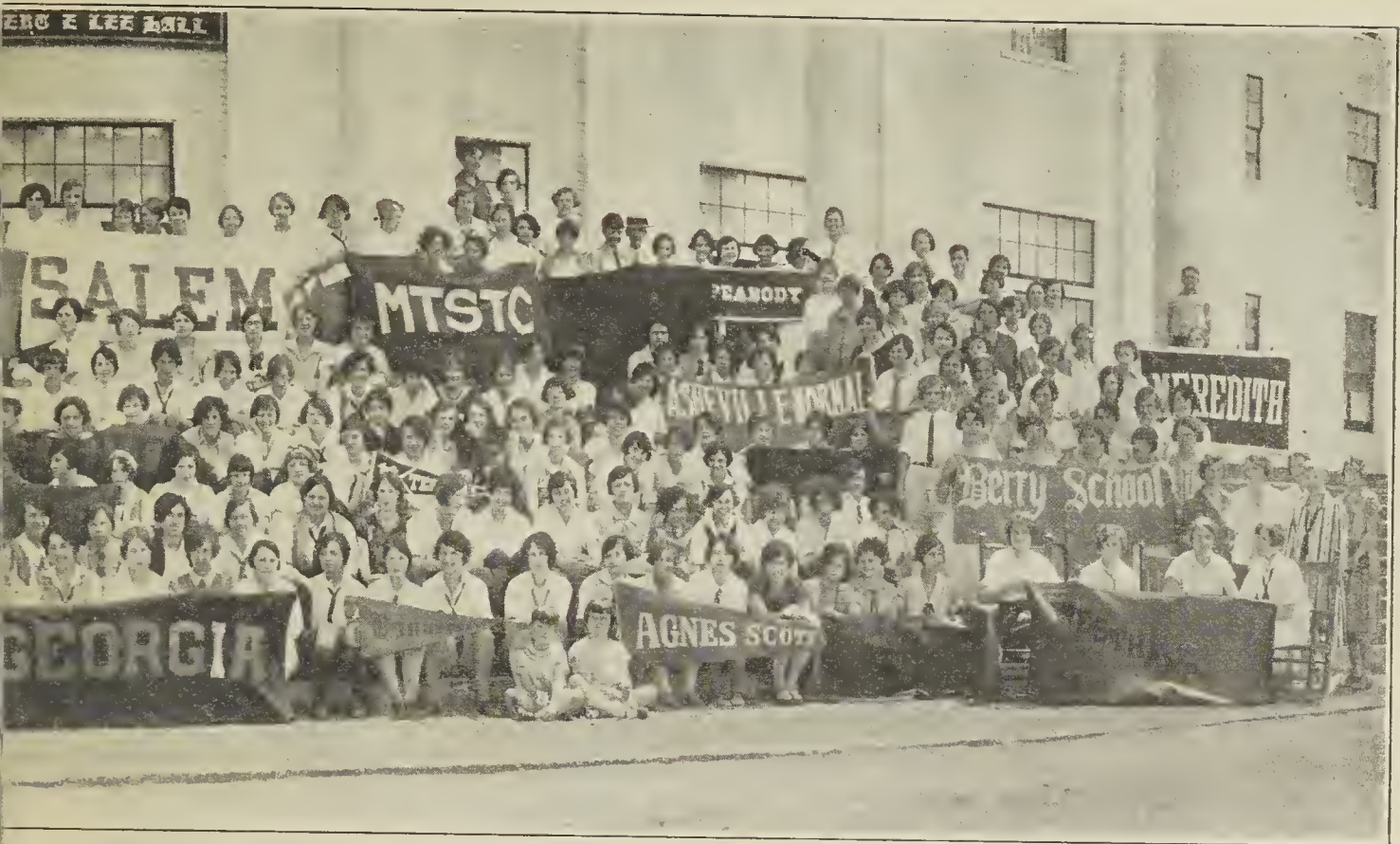
assume its *universality*; that there is law there that holds everywhere. But you can't prove any of them, you have to assume them. Then you start your experiments and gradually validate them and find them true.

Or, take the self. The most certain thing in all life is the fact of your own consciousness. You are aware of yourself; "I think, therefore I am." I know that I am, but I can't prove what I am. I can build up a self that I can know and be so sure of that I don't need any philosophy to prove my existence. Or take the case of your mother. I say again you can't prove or disprove the existence of your mother, but you can discover her, you can know her, you can love her, you can be so sure of her that you don't need any philosophy. And in just the same way philosophy does not give you God and can't take Him away. Tennyson says, "For nothing worthy proving can be proven, nor yet disproven."

Now, what is the method of science? How do you discover a friend? What are the laws of friendship? You don't go and take a course in philosophy to prove your friend is there to begin with. There are three simple laws of friendship. You start with a common interest. You are interested in something

together, maybe it is athletics, or your studies. Second, you have a common trust. If there is just suspicion and hostility no friendship ever continues. You have got to trust, and that calls out an answering trust, and as you trust and know each other, your friendship progresses. Third, there has to be a common sharing, give and take; you have got to give something of yourself, and so friendship rests on these three great principles: a common interest, a common trust, and a common sharing, that leads at the last in an ideal friendship to the full sharing of life, as in the case of marriage or as in the case of parent and child, or of the Heavenly Father and His child.

Just as you discover a friend, you can discover the great companionship of God by those simple laws of friendship. As I spend time with God I get to know Him. As I get to know Him I come to trust Him more, and as I trust Him more, that just grows into the great friendship with the great companion, and so I come to know God just like a human friend. Dean Inge says if you spend sixteen hours a day with things and not five minutes a day with God, the things are going to be just two hundred times more real to you than God. God is not going to be real to you unless you spend time and get to know



CE OF Y. W. C. A.

Him and trust Him and become acquainted with Him.

Let us start in the discovery of God just as in a human friendship, or just as we would start in any science, as if we were going to study chemistry, physics, or biology. Let us start out with the material universe—the world of nature. Can we discover God there? Can the scientist? Can the artist? Can the farmer? Can the practical man, you and I, discover God? As I came in here this morning, I pulled a little flower from the crannied wall. Does that say anything to you? I just stopped yesterday in the woods and a little flower spoke to me right out of its heart. As I counted those wonderful petals, as I saw the system of its beauty, I felt that it was not just the work of chance. There was something there that spoke to something in my heart and I saw something of God in that little flower. I am glad we are out here in the heart of nature. I am glad we are facing these great mountains of the Blue Ridge. Consider the flowers of the field, consider the birds—think of these things. Yes, you can see God there. A manufacturer out in Millersville has written a little book called “Finding God in Millersville.” He makes an egg beater of sixteen parts. Now he says, you can take those sixteen

parts and put them in a churn. You can turn that churn for a year or ten years, or a hundred years, but it wouldn't make an egg beater. Even for a little egg beater it takes a mind to put those sixteen parts together. I went into the Ford factory and saw them putting those four thousand parts together, and I saw the Ford and the Fordson tractor and the Lincoln with its thousands of parts go off under its own power. Did I conclude when I saw that perfect machine of all those thousands of parts that it was a self-making, self-starting, self-running machine? Why, no. The more I saw of that wonderful organization, that wonderful machinery, the more sure I was that I wanted to meet the man behind the machinery, and I went and sat down beside the man that made it and I was more interested in Henry Ford than in his cars. Every machine implies a mind that made it, and the more perfect the machine the more sure we are that there must be some purpose behind that machine. Well, now if that little egg beater couldn't make itself, if that Ford car couldn't make itself without a mind behind it, do you think that this great universe, not with sixteen little parts, or four thousand little parts, not with four billion little parts, but with all this marvelous mechanism could make itself, or that

it was a work of chance? If I take up a newspaper and it brings a message to me, do you mean to say that that type set itself? If it brings a message to my mind, doesn't it prove that somebody thought it and wrote it and set up that type? And if I look at this vast universe, if it brings a message to my mind, if it is rational, doesn't it show that there is a mind behind it, and don't you see that there is a God out there in nature who is trying to spell out something and say something to us in those flowers, in those great hills? Consider the lilies and the birds and the mountains and let them speak, because you can discover God in nature.

Let us take another step. Look at man. There is something to be discovered of God in nature, and there is something more to be discovered in this higher reality—man and his intelligence. Perhaps even history is trying to spell out "His story." Perhaps there is somebody trying to work through history that has a purpose in it. It is not perfect, it is marred, as is the relation of a father with his children. Your father can't do everything. The child is ignorant, it may tell a lie, it may disobey. The father tries to work through the free wills of his children, trying to work his family into a harmony. But you don't blame him if the children tell lies or say foolish things—the father is doing the best he can.

Now suppose God were trying to spell out His story in history. Supposing He is trying to work through us, though perhaps He is self-limited in our measure of freedom. Of course you could have a father with a big stick that would just jerk a child here and pull it there and strike it down every time the child didn't do what the father wanted, but that wouldn't be any kind of home. God does not do things with a big stick, but rather as a father trying to get his sons to learn and co-operate in a great family. Professor James uses the illustration of a master chess player. You are free to make any move you want on that board, to make any mistake you want or any brilliant move you can. But you can't beat him. Any move you make, he is still master of that game, and move as you will, in the end he wins the game, because he is master of every move. Now supposing God is the master chess player, and you make your mistakes or your good

moves, you are not going to defeat God in the universe, you are not going to wreck the universe. You can wreck your life, you can make a miserable failure of life, you can make a little hell of your home, or a hell out of life for somebody else, you can drag down some poor woman or some poor girl, or rob a poor man, or make a little bit of hell in some corner of this earth, but in the end you can't beat that great master chess player, who is going to work out His purpose in life. That is a very imperfect figure, because God is not just a chess player playing a game, but is a loving Father, guiding and suffering with His children. I was out in India for fifteen years, and on my way home I brought my children to study in Germany, long before the war, and when I came to that first day in the university city, I took my little boy to show him the way through that strange city to the school. I said, "Now listen, my boy, you watch this closely, because tomorrow you have got to go to this school alone. You take the first turn to the left and then you take the next turn to the right, and you go down that street and there is the school." He was careless. The next morning came and I said, "Now, you go off to school." He began to cry. He said, "Father, I can't find it." I said, "I know it is hard, but just because I love you you have got to learn some lessons. Now I will tell you again; now listen. Just you trust father and you try. That is the only way you will learn." I kissed him goodbye, and the world looked pretty dark for him, and he went off. He *thought* he was alone. But I was dodging along on the other side of the street behind the trees, following him all the way. I had determined that my boy was not going to get lost; he was going to get to that school. But I wanted him to learn for himself, and he had to make his own mistakes. I resolved that he could turn to the right or left—he could make all the mistakes he liked, but in the end I was going to see that he got there safely. I was with him all the way, and I had determined before hand that he was going to get there.

I think God is very much like that. Sometimes we think we are alone. We are never alone. We have got to learn, we have got to suffer pain, we have got to make mistakes if we are to grow up in the image of God, but I believe He cares and is



guiding us all the way. God is going to work it out, and He is going to see that we get there, and the Kingdom of God is going to come and righteousness is going to triumph, though we can make a lot of mistakes and mar our own lives. There is a hunger down in the bottom of your heart for God.

Now let us take a third step. Let's pass from the discovery of God in nature and here in the heart of man. Now, man has recorded for us his finest experience for several thousand years in certain books. There are certain books that record man's discovery of God, and finally, there is one book so wonderful that if you put that little book over here on one side of the scale and put all the other books ever written on the other side, that one little book outweighs them all. What is wonderful about that little book? The discovery of God. It tells how men discovered God, how I may discover God, and what God is like. It was written in sweat and blood out of the heart experiences of men. It does not tell much about science. It does not profess to be a book on philosophy. It does not profess to be a geography, it does not tell me much about music, it does not tell me much about art, or a thousand other things. But it tells me about God, it tells me about man, it tells me about life. Some three hundred years ago Galileo said that we should take that book not as a scientific authority, but as a moral guide, to discover God and man and life; not geography, or geology, or biology, or music, or art, or philosophy, or science. I take the first words of that old book, "In the beginning God." There is the great discovery. The Mohammedans believe that the Koran was let down from heaven from a great book up there that is perfect, and it contains perfect knowledge of everything—all about religion, law, politics, and science. All the truth is in that book, and you don't need to look any place else. Therefore, the world for them is bound in a cast iron system of superstition and they are tied by it. They can't progress. Jesus didn't lay down hard and fast rules, but great principles about the discovery of God and life. We can go on progressing for millions of years because He has given us the truth through the discovery of God.

There have been five conflicts over this book between science and religion. The first one was

whether the world was flat or round. Those who wrote that book supposed it was a flat world, and when Columbus proposed to sail out over the round world, he was opposed by the ecclesiastical authorities, because it contradicted the Bible. And when at last men proved that the world was round, what happened? People not only lost that battle, but a lot of people lost their faith. And then came the second—whether the earth or the sun was the center of our solar system. Copernicus maintained that the sun was the center, but Luther opposed this; Catholics and Protestants both opposed it. They not only lost the battle, but thousands lost their faith because they had pinned it not to a moral and spiritual guide, but to a scientific authority, which it never was and which it never professed to be. Then came the third battle—the age of the earth. Was it made in six days of twenty-four hours each? Was it made, as Bishop Lightfoot maintained in Cambridge, in 4004 B.C., at nine o'clock in the morning? Or was it millions of years old, as the rocks said, as that great revelation of nature said? Again they not only lost the battle, but thousands lost their faith. Then came the fourth question. Newton discovered certain laws about gravitation, and then the church people came out and opposed him just as they now oppose evolution. They opposed it, but they couldn't stop the law of gravity. What happened? They lost the battle and thousands again lost their faith. Then came the fifth battle, over evolution. Two theories were equally old. One was that the world was made suddenly by special creation, and the other that it had been a gradual process of development of progress by evolution. Both theories were held by the Greeks, both were equally rational. But long centuries after Christ the church officially took the wrong turn of the road and tried to insist that it was made in a certain way. Well, thousands will again lose their faith, but once again truth will triumph. Science will go on just the same.

But, fellows, I have discovered God in that book. May I tell you what it was to me? I sat down with my roommate in my senior year. I said to him, "I am going out next year to India, and you are going to China. What are we going to tell those people out there? Are we just going to tell them about



God—about Christ? If that is all we have got, it would be cheaper just to send them Bibles. But can we say that we have discovered Him and know Him and are more than conquerors through Him?" From that day to the end of our college course we set the old alarm clock for five in the morning, and we got up—he in his room and I in mine—and we had from five o'clock to six for Bible study and from six to seven in prayer. Those two hours changed my life. They were like windows opening into heaven. I discovered God in a new and deeper way, and God became to me more real than things. Things had been real because I had been dealing with them. Now God became real because I took time to get acquainted with Him and to discover in this great friendship the great companionship. I wish, somehow, I could just get some young fellow sitting here this morning as somebody got me thirty-seven years ago. If you will pay the price of starting every day in the discovery of God, to meet God before you meet man, to see His face, to try to fasten on your mind that ideal, that truth, that character, that teaching, that spirit, until somehow it shall become a habit of your thought and your words and actions. The fellow that looks at rotten, filthy pictures is going to become like what he looks at. Those twelve men that kept looking every day into His face, every day somehow they became more like Him. I wonder if every morning of my life I could pay the price before I go out into sixteen hours with things, with money, with duty, with doubts, with troubles, with temptations, if I could spend a few minutes with God? I wonder if I saw a pierced hand and somebody said to me, "I know you are busy, but can't you spare time for me if I meet you every morning; don't you suppose you could spare just a few minutes to talk over your doubts and troubles and temptations—could you spare for me even fifteen minutes?" Would I say, "Well, really, of course I know it is very important, but you see I am very busy. I profess that you are my Master, but you see really I couldn't spare fifteen minutes a day for you." Fellows, I had an appointment with Woodrow Wilson once, and I didn't come late. My eyes were open and my ears were open, and I listened to that man. I had an appointment with the President of China. I had an appointment with

Lord Gray, who had to do the deciding of whether there should be war or peace in 1914. I had an appointment with the Queen of Greece and the King of Bulgaria, and I didn't break any of those appointments. There is somebody asking there with a pierced hand, asking, "Could you spare some time at the beginning of the day with the King of Kings and Lord of Lords? Will you make an appointment with me?" He wouldn't break that appointment, and you could have all the time you want with a greater than Woodrow Wilson, with a greater than the President of China. Fellows, have you



SHERWOOD EDDY

got time for God? Will you pay the price to know Him? I sleep eight hours a night, nearly. I have got sixteen hours a day for things, for friends, for pleasure, for recreation, for food, for everything under heaven, but have I not even a few minutes a day for God? I thank God that thirty-seven years ago I said one thing I was going to do. I have kept that habit as regularly as I have taken my breakfast. I try to begin every day by reading a little bit of that life, of that teaching, and then turn to prayer to get the truth into my heart and ask Him to write



into my character that thing which I have seen with my eyes in that opened book, not in a letter that kills, but in a word that lives incarnate, that lived and suffered and rose and lives today—the revelation of God, the discovery of God.

Show me the men that will pay the price for the discovery of God. Show me the men that will keep the morning watch. Show me the men that believe in prayer enough to pray, not to talk about it, that believe in God enough to seek Him, not to philosophize about Him, that care enough for God to discover Him. Show me the men that will pay the price and I will show you the men that are going out of this room to discover God, to discover man, to discover life, to solve problems, to change life, to make a better world.

Here is a boy who has found God. His life work is shattered. His plans are in ruins about him. He has gone blind, and a blind man can't get out and do the things that his ambitions had planned. He prepared, like a David Livingston, to go out as a medical missionary, and now, how can he go? Listen to what he writes. He was the college pitcher, was a champion tennis player. He was an athlete in

four branches of athletics. This is what he writes right after losing his eye:

"Life has become so beautiful, so much more than my capacity to respond. Tomorrow I am going down to the city (about his eye), and I will meet thousands of folks all more worthy than I, and yet I can't believe they are as happy. Oh, for a chance to know how to bring peace and love, and kindness, and meekness into these unhappy lives, to unshackle them and let them out into the freedom of pure love. I believe there is not a heart beating that does not yearn for purity and love, for a God to whom to trust everything. Why, I could not be discouraged. I have lost an eye, but what of that in the face of what I have gained? My life is no longer mine—it is here for some purpose, and the most I can do is find that purpose and throw my life into it. There is nothing but happiness in this world, unless we are looking for reasons to be hurt." He had not even lost his sense of humor. Listen to this: "It will be October before I can have my artificial eye. I have asked them to put in it a spark of human kindness." That boy had discovered God. Have you? Let's ask God that we may discover Him, and go out as new men to meet Him every day.





The Supreme Task of Our Christian Democracy*

By DR. HENRY LOUIS SMITH, President of Washington and Lee University, Lexington, Va.



NEW world was born on the 11th of November, 1918. Old customs, creeds, standards, and institutions have been cast remorselessly into the melting pot. A seething ferment of change and deconstruction is ushering in a new era. Our politics and business methods, our laws and social customs, our homes and schools and educational systems—all are to be profoundly modified by the onrushing tide of change.

It is our task tonight to answer the question, what will be the status of education in that freer, happier, and, we trust, wiser time? What place will our boys and girls occupy in this new social order? What great ideas, even now shaping themselves in the crucible of human thought, will then determine the attitude and duties of American manhood and womanhood to American boyhood and girlhood? To anticipate these ideas is to prepare ourselves for leadership in the new era; to recognize them is to clarify our vision of duty; to put them into swift execution is to hasten the coming of the new day. What will the wisdom of the new world believe as to your task and mine?

To reach its full possibilities of Christian citizenship the new era of democracy must recognize and apply the following great truths:

First—That the children of a nation are at once its most valuable asset, its chief source of undeveloped power, and its most fruitful field for unlimited investment.

We invest billions in American stocks and bonds for a beggarly 5 or 6 per cent, which, if invested in American boys and girls, would enrich us beyond imagination. No unyoked cataracts in our mighty rivers have such stores of potential energy; no rich alluvial plains such promise of abundant harvests; no undiscovered mines such inexhaustible treasures, as the boys and girls of America. Our most stu-

pendous blunder in the past has been to undervalue them; our greatest present crime is to neglect them; our most misplaced and harmful economy is to make inadequate provision for their health and happiness and training.

Second—That the right training of all its future citizens is the supreme task of a Christian democracy, the test and measure of its civilization, the highest and most fruitful of all its manifold activities—its most complex and difficult problem, its most inspiring and limitless opportunity.

Let but one single generation of American boys and girls be rightly trained in body, mind, and spirit, in knowledge and love and unselfishness, and all the knotty problems of our American life, social, economic, and political, would be far on the road toward complete solution. Let the training of but one generation be wholly neglected, and our civilization, losing its art, science, literature, and religion, would be far on the road to primeval savagery.

The right training of the young is the spiritual reproduction of the race, the flower of a nation's civilization, the supreme test and most accurate measure of its wisdom and culture, the highest and most fruitful form of all human activity.

Third—That the training of the intellect alone is fatally inadequate. The heart must be trained with the head in the Christian principles of love and justice, of sympathy and unselfish service.

There is nothing necessarily theological, ecclesiastical or sectarian about these great laws of right living. They can be and should be taught in every school in America, from the kindergarten to the university. If any of us, in our zeal for book-learning, have believed and taught that mere knowledge, universal "education," widespread intellectual training is the adequate solution of a nation's problem, let the astonishing rise and development of German culture coincidently with the tragic deterioration of German character stand as a gigantic object lesson

*Dr. Smith delivered three addresses at Blue Ridge during the month of August. We include herein only the outline of one of these addresses. The other two addresses will be printed during the year.



warning our youthful nation from this seductive pathway to national ruin.

Fourth—That the substitution of the rule of the many for the rule of the few will inaugurate a worse tyranny than any our civilization has so recently overthrown, unless the many are trained in knowledge and character to use their power wisely and justly.

Civilization's worst malady today is not its huge debts, its staggering losses, or its mere economic disintegration. It is Bolshevism, the tyranny of the



unintelligent, the revival of the devil-doctrine that might makes right, if it be only this time the might of the many against the few.

For four hundred years, gathering irresistible momentum, modern civilization has been swinging from the intolerable despotism of the middle ages toward universal democracy. Amid world-wide tumult and incessant revolt, the power hitherto wielded by the few has been steadily transferred to the many in ever-widening circles. As long as the diffusion of

intelligence and morality kept pace with this rapid diffusion of power, the sum total of human welfare and happiness steadily increased with the progress of democracy till the very name became a religion and ten thousand enthusiasts proclaimed its onward rush as the dawning of the millennium.

But the furious actions and reactions of the World War destroyed this beneficent equilibrium between power and wisdom, checked all the processes of education and religion, and unchained everywhere the devils of hate and greed and cruelty. It thus hurled the millions back toward savagery, and at the same time, by shattering all forms and institutions or human authority, transferred to these unprepared millions the fatal gifts of power without knowledge and liberty without self-control.

This is the darkest cloud on the world's horizon today. This is the deadly fear that grips the stoutest heart—that the fate of Russia shall overtake our Western world; that our blood-bought rights and liberties, the precious institutions we have so painfully built, the priceless assets we have accumulated through centuries of toil and tears, shall be ruthlessly trampled under foot by the ignorant and unthinking.

From this impending calamity now overshadowing our Western Christian civilization, nothing can save us but the swift diffusion of love and justice and enlightenment among the many before the irresistible sweep of democracy places all power in their hands. This is the appalling crisis, this the dire necessity, this the huge task, aye! and this the heaven-sent and sublime opportunity of the teachers and preachers of our storm-tossed era; for unless diffusing education and religion reach these restless millions before they seize all political and economic power, the triumph of the mob will be the downfall of civilization.

Fifth—And for the comfort and inspiration of all who work and pray for the better training of our boys and girls, let me add that the fifth characteristic of the new era will be its frank recognition of the greatness of your task and the glory of your service.

When our giant democracy emerges from its child-era of inexperience and crude experimentalism,



when our hero-worship shall have become sane and wise, when love and co-operation shall be the law of American life and unselfish service the measure of American greatness, then will it be universally recognized that the true leaders and makers of the nation are not its millionaires nor politicians nor manufacturers, but those who mold and train and inspire its boys and girls.

From this conference, therefore, let us go back to our fields of labor with our vision clarified and broadened, our working program made wiser and more definite, and our hearts on fire with the greatness and glory of our task. Then will our zeal kindle the hearts of others in ever-widening circles;

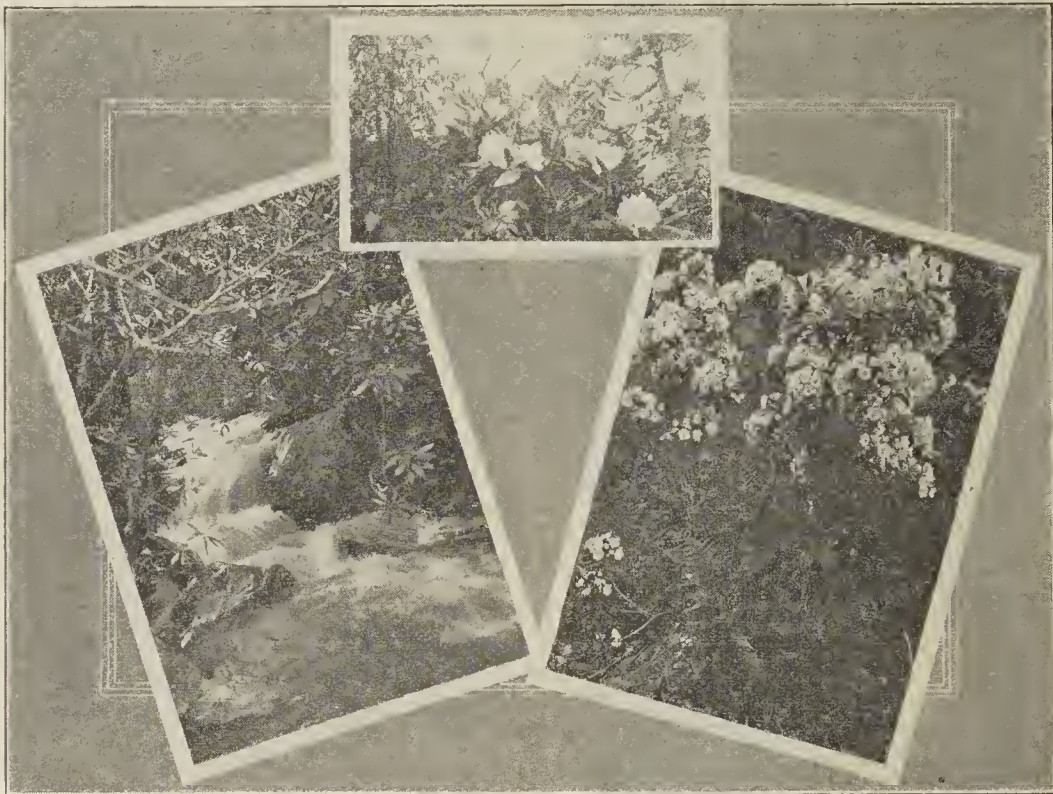
then will daily drudgery become a daily pleasure; and thus shall we hasten the coming of that new era when every American child shall be the object of a nation's love and care.

OUR PRESENT-DAY JONAH'S

(Continued from Page 5)

vision of His sacrificial love, and He will ask, "Did you share? Did you give? Were you ready even to be crucified afresh with me for saving the people of your day?"

May God help us to get this great missionary lesson from the prophet of long ago and take it home in our own lives and to our own churches.



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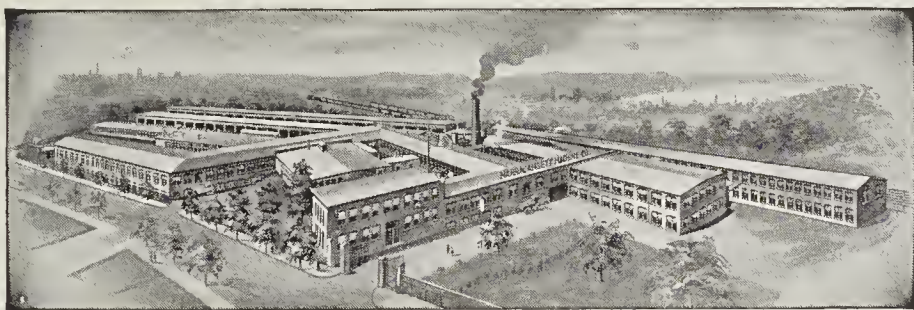
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DUTY

DECEMBER, 1926



IT IS A MORAL QUESTION

One of the best known Young Men's Christian Association secretaries in North America wrote a letter to an outstanding Association about three young men who were just entering the secretaryship in that particular Association. It is about as pointed and as clear-cut as anything we have seen. We quote a part of that letter.—EDITOR.

TO begin a journey or a great undertaking is an important step, but to carry on and to finish successfully and to make definite plans to that end at the beginning is still more important. You will forgive me, I know, if I write to you with utmost frankness, for I assume you are chiefly responsible for this occurrence which holds in it such possibilities of hope and also such possibilities of disaster. I sincerely hope that the three young men have accepted the position only on condition that they are allowed adequate time for study which will fit them for greater success in the future, and I sincerely hope the Association has only employed them upon the condition that each of them will spend adequate time in preparation for the bigger service.


"I know, from the age of these young men, that they have not yet acquired the equivalent of university education. I assume it is going to take them at least ten years, if not longer, to acquire that equivalent, and I know the temptation which will come on both their part and the part of the Association to at times encroach upon the periods of study which should be just as sacredly set aside and consecrated to the service of the Master as any period in the day.

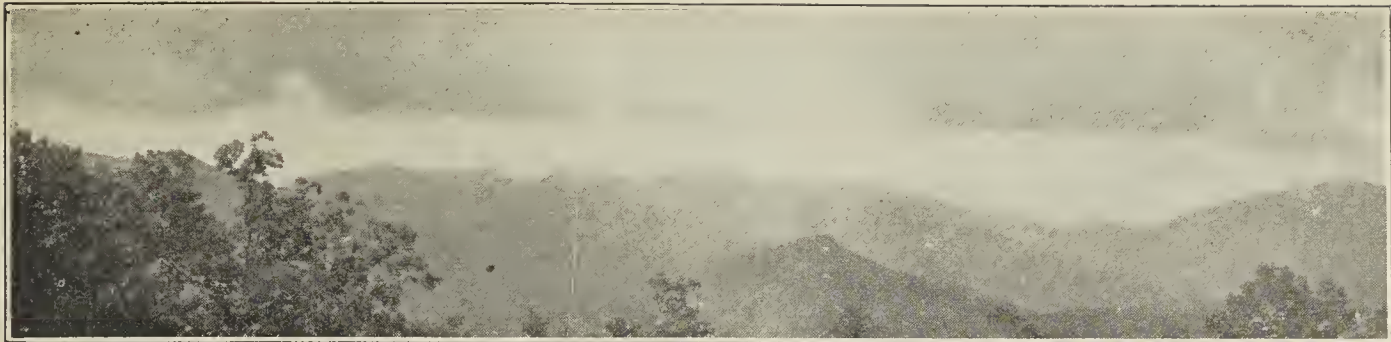
"I regret to say that I have seen too much of the willingness of Y. M. C. A.s to take bright, promising young men and, in the fifteen years in which their nervous, physical and mental energies are capable of taking the greatest strain, so load them with executive detail that they have not, at

the end of that time, the nervous, physical or mental energy to cope with the task that confronts them. For an Association to do such a thing thoughtlessly is bad enough, but for an Association to do such a thing deliberately is criminal. I would, therefore, like to put in the strongest plea that I possibly can that the Association insist that each of these young men give the equivalent of at least an hour a day on Association time to *cultural improvement*, quite outside and beyond the study of Y. M. C. A. methods and principles. I would like to urge these young men, in addition to this, to take an additional hour out of their own leisure for cultural improvement.

"I am not referring to that kind of training which so many secretaries seek to give—a mere drilling in Association history and traditions, important as that may be, nor in regular Bible study, important as that is. While Association officers may and should give these young men the benefit of everything they have in the way of Association training, I would strongly urge their seeking advice from the University with reference to broad cultural development, so that steadily as they absorb the 'trade education' of the Y. M. C. A. side by side with it they will get that broader cultural basis which I refer to as the *equivalent* of the University training.

"If any young man has not the desire to do this, I should be inclined to discourage him from entering Association service. If any Association has not the desire to so help young men in its service, I should warn you men against that Association."





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The Originality of Jesus*

DR. GEORGE L. ROBINSON, of McCormick Theological Seminary, Chicago, Ill.

JOHN 7: 37-46.

THOSE last few words are my text: "Never man spake like this man."

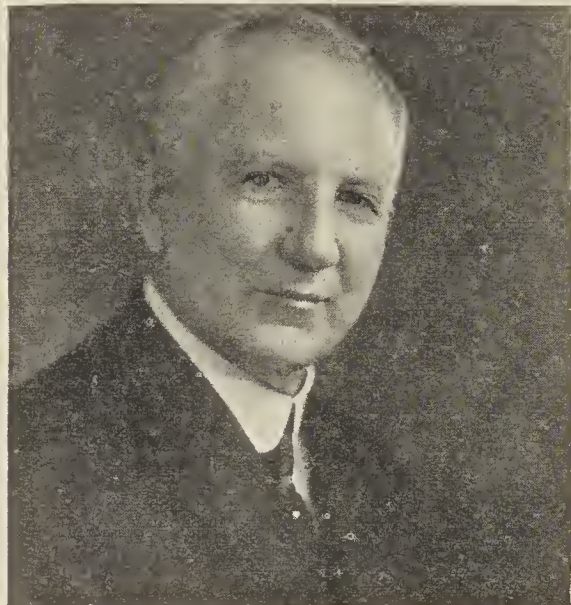
The circumstances you all know, from what was said at the feast of the tabernacles. The officers had been sent out by the Jewish ecclesiastics to silence Jesus, to arrest him, and when they came back empty-handed, they were asked, "Why didn't you bring him?" And they responded with self-defense, and in words sufficient for themselves, "He is unique. He has an originality which everybody recognizes. We didn't dare to. Never man so spake." And I imagine that His originality was the cause of their fear, and His originality was the cause of the hatred of the Pharisees and the members of the Sanhedrin. But, what is originality? Who would venture this morning to define originality? Is it saying a thing first, or saying a thing best? I rather think it is expressing a thing best, with this plus, with a note of authority, with an accent of authority. In this sense Jesus was original. He didn't invent the Arabic language or the Greek. He didn't invent a new vocabulary, though He filled the old much fuller with spiritual meaning; but compared with any other man in history, Jesus stands out unique and original.

Modern cynics criticise our present generation in words something like this: says one, "Our literature is but a quotation, our art an imitation, our eloquence an affectation, and our music and art but an echo." I don't justify such a criticism, but I am willing to admit that true originality is exceedingly rare. As my students here know, and at the Seminary know, I always label anything that I claim as original, and it does not take much time or very much repetition on my part to label everything that I can claim. Originality is exceedingly scarce. In what sense was Jesus original.

First of all in His person, in His character, in life. There is a sense in which Jesus is the Melchizedek of all history, without father or mother, for genius has no genealogy. Unlike other men, who are like Him in some respects, but unlike Him in more respects; like Socrates of whom Plato said that no one before him or during his generation was worthy of being compared; like Dante of whom it is said that he broke the silence of a thousand dark years of the middle ages; like Stephen, who, when being stoned, prayed with a spirit of forgiveness such as Jesus manifested on the cross, "Lay not this sin to their charge." And I venture to say that if Paul, a member of that Sanhedrin, had not heard Stephen pray, he might have failed to have seen the vision of Jesus on the way to Damascus. Like Paul,

*Stenographic report of an address delivered at the Southern Y. M. C. A. Summer School, Blue Ridge, N. C., July, 1926.

also, for surely Paul is the closest approximation of Jesus; but as I said, all of these, every one, including the great apostle, was more unlike Jesus than like Him. If you were to say to me this morning, "Tell us before we weary of your voice, tell us in what respects Jesus was original," I think I could sum the gist of all that I have to say up in three words. He was original in His prayer life, for no one ever prayed like Jesus. Secondly, He was original in His obedience, for no one was ever perfectly obedient but Jesus. Thirdly, He was original in His sinlessness, for of Him only in all history we hear nothing of accusation. To me the most won-



DR. GEORGE L. ROBERTSON

derful thing about Him is that neither His contemporaries nor his successors have ever accused Him of sin. Those three aspects are quite enough to send us forth this morning lauding Jesus; but I have a list of other attributes of Jesus' personality that I should like to mention, and the first one is that *He gave all glory to God*. I am glad for the opportunity of telling this audience of Christian workers and Bible students that as I grow older my Christianity consists in practically just one sentence of the New Testament, 1 Corinthians 10:31:

"Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Jesus received not glory from men, but gave all glory, while in the flesh, to His Father in heaven. That is one aspect of the person of Jesus which is not only commendable but which is unique. Fellow men and women, the slants of our lives are too often toward ourselves—the slants of Jesus' life were toward others and toward God:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The second note in His originality is the *authority* with which He spoke, for when Jesus spoke, somehow or other I hear God speaking. Men tell us to read this Book as we read other books. We can try it, but we can't do it. The Bible speaks to us in a way that no other book speaks; it is because God is speaking through His Word. He spoke through Jesus. When He said to a disciple, "Follow me," they followed Him. He often said, "Ye have heard that it was said by them of old times, etc., but," He added, "I say unto you." And when with risen lips, after His resurrection, He gave forth His great commission, "Go ye into all the world and preach the gospel," the authority behind that commission still rings in modern ears. There is a note of authority about Jesus which is unique. I commend this thought to you for your meditation.

But again, He was always hopeful; I think He was hopeful because He was spiritual, for I want to call your attention this morning to the fact that all spiritual men and women are hopeful—that spirituality and optimism are closely akin. Ask me if you wish what does the second chapter of the Book of Acts mean? What was the meaning of pentecost? And I would answer, seeing farther, seeing more deeply, and seeing with hope. The word *hope* ought to be revived in our religious vocabulary. We are living in an age when we not only have faith, but hope, and hope may be the graduation of faith with some of us. Let us not ignore optimism, for Jesus was hopeful. Standing with the woman at the well of Samaria, in the midst of Samaritans who had nothing to do with Jews, He turned to His disciples, when she became a convert, and said to them:



"Lift up your eyes and behold the fields, how they are white in the harvest."

And when the seventy returned, as our students come back in the autumn and we professors listen to their reports of their summer's experiences out in the Northwest,—Jesus said as the seventy reported:

"While you were gone, I saw as it were, Satan falling from heaven."

Your success is but an omen of your future victory and of the victories of the kingdom; and, did you ever notice that in the thirteenth chapter of the Gospel according to Saint John, when Jesus washed the feet of His disciples, we are told as a sort of prelude to the deed, that deed of sacrifice and humiliation, "Jesus, knowing that all things were given into His hands, He took a towel, and water in a basin, and washed the disciples' feet," including the feet of Judas. Friends, let me say it with confidence, if you and I only knew of the victory which awaits us, if we only were sure of our eternal triumph, you and I too might stand more easily some of the humiliations that are heaped upon us. Let us no longer care what the world says about us, but with the eye of faith, know as Jesus did, that everything is given into our hands as those who triumph, as the Apostle Paul, and receive what comes to us to His glory; with faith in our triumph, with optimism!

Another feature of the character of Jesus that I can't pass by was His intense earnestness. We preach as though we didn't mean it, so often. I am almost afraid I am speaking thus this morning, for a preacher ought to preach like one raised from the dead. He ought to be "dead in earnest," as we say. Jesus was, because His message was one of salvation, salvation which I defined to the class the other day as "room" for the development of every faculty, physical salvation as well as mental. Spiritual salvation, also, for salvation consists in more than the salvation of the body or the feeding of the stomach. Salvation means the development of every faculty, and it reaches on into eternity. When Jesus said on the cross, "It is finished," I fancy He meant the work of salvation—the plan is finished.

Jesus was in earnest, but He was also very *sympathetic*. I love to dwell on this point because there is a sense in which it is a new thought to me

and it has meant much. It comes by way of David Smith's Life of Christ, entitled, "The Days of His Flesh." Jesus was a man of sympathy; He not only touched the leper and healed the blind and had compassion upon the multitude, who were like sheep without a shepherd, but He also stood by the grave of Lazarus and He wept. Why did He weep? asks David Smith in that wonderful life of Christ that he has written. Was it out of sympathy for Mary and Martha? David Smith thinks not. Was it because there were hired mourners? No. Was it because death had conquered His friend and He was angry as it were, that that great enemy had subdued one beloved? That is possible. Was it mere sympathy? That is possible, but it does not seem to be complete. David Smith adds, it was the sympathy of a God rather than that of a man; and sympathy for Lazarus rather than for his sisters, for He was about to bring Lazarus back from Paradise to this cold world. When you and I stand by the graves of our beloved and blessed dead, selfishly we probably wish them back, but if we were sympathizers like Jesus, I fancy we would forego bringing them back, knowing that they are infinitely better off where they are. Was it a man in tears? No, says Smith. It was a God in tears. Jesus was a man of sympathy. In short, Jesus was a man who lived what He believed, what He taught.

My second point is that Jesus was original in His teaching. His life being as it were according to His heart, a co-efficient, if we might put it thus, of His teaching. Now the things that impress me when I come to the teachings of Jesus are many. I am not in sympathy with the late Rabbi Hirsh, who, before his death, told us in the Literary Club of Chicago, that Jesus had borrowed everything, practically everything, that He taught from the Jewish Talmud. Now I am not entirely unacquainted with the contents of the Talmud, nor with the fact that it was written down four or five centuries after Jesus. I wonder how any Christian or rabbi could be so sure that Jesus borrowed nearly all of what He said from the Talmud, which was then still in oral solution. Why even the Sermon on the Mount, according to the late Rabbi, was borrowed from the Talmud!



My first point in discussing the teaching of Jesus, therefore, is that Jesus was original in His interpretation of revelation, original in His interpretation of the Old Testament. "Ye have heard by them of old times, but I say unto you, Follow me." Even the Golden Rule He found in the Old Testament, "Whatsoever that men should do to you, do ye even so to them, for this is the law and the prophet." Jesus, as an interpreter, found the Golden Rule in Hebrew literature; the Rabbi had not found it. He added, "A new commandment I give unto you, that ye love one another." I wonder in what sense it was new; for in the Old Testament we have found repeatedly that we should love our neighbors as ourselves. The newness of that new commandment was the standard, "Ye should love one another as I, Jesus, love you." There is no human standard about that; so, the first thought that I present this morning concerning the *teaching* of Jesus, is His interpretation of the Old Testament.

The second is His doctrine of the Kingdom of Heaven. I don't know how many times this week I have been asked the question, "What do you mean by the Kingdom of Heaven?" I am so glad that questions like that are by so many propounded. I hear answered this question sometimes very hastily and very inadequately. If I had an hour I couldn't explain it. It is the greatest phrase in the New Testament. Two kingdoms, and only two in the universe; the kingdom of this world and the Kingdom of Heaven. What does it mean? It means a new spirit, the spirit of God in us, actuating us to obey law not in order to get credit but because of loyalty to Jesus, the great Law-Giver. I wonder if I interpret the thoughts and feelings of many others of us here, when I say that the older I grow, the easier it becomes to obey law, both the civil law and the divine law? To be in the spiritual kingdom of Jesus means that we have the Spirit of Christ, of God, to actuate us,—to impel us to obey, to do His will, to act as He acts, and to think as He thinks. We are fed on different resources, we breathe a different atmosphere when we live that eternal life of the Kingdom, and it was Jesus who brought that eternal life to light. Can I illustrate it from the New Testament, yes, with a touch of my own originality I can; and I only label it in

order that you may accept of it only tentatively and consider it with meditation. John the Baptist languished in prison east of the Dead Sea for a year. He had his own disciples. He had introduced outsiders into the Kingdom of God, with Jewish conceptions. He was suffering. I visited that prison. It was a dungeon. When you come outside of the prison you can look down over the Dead Sea and the Jordan into Palestine, a most magnificent view, as extensive almost as from the top of Blue Ridge mountain behind us. John the Baptist called his disciples, when Jesus was at the maximum of his popularity, and he said to his disciples, "Go and tell Cousin Jesus that I am languishing here and that Herod of Galilee ought to be compelled to let me out. Tell Cousin Jesus that he has the authority. He has the power. He has the authority to compel Herod to release me. Force him to let me out." And the disciples went and they communicated with Jesus, who was speaking, like Billy Sunday, to multitudes, great multitudes, and Jesus listened to them. And He said to them, "Go back and tell Cousin John that I can't use force. Tell John what you have seen and heard, how the blind see, the lame walk, the dead are raised, and the poor have the gospel preached to them. Tell John that I can't use force"; and they went, and as they went Jesus took the opportunity of pronouncing His encomium upon His cousin:

"What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously apparelled, and live delicately, are in kings' courts.

"But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

"For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."

John the Baptist was still only a foreigner to the spiritual realm of Jesus. He didn't know a thing about the Kingdom of God in Jesus' sense of the



term. For Jesus adds, in words often overlooked by most people:

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

Moral: The kingdom is a kingdom of love—not force. "John will have to languish. I can't use my power or influence to force Herod to set my cousin free!" This is my little contribution, if you please, to the interpretation of the kingdom's spirituality; for, whether you accept it or not, there are two kingdoms, the kingdom of this world, the kingdom of force—and the kingdom of Christ, the kingdom of love. So much for that particular feature of the originality of Jesus' teaching. To Pilate, you remember, He said, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." Did Jesus speak empty words?

The next point is that of *Fatherhood*. It won't be necessary to speak long on this point, because it is perhaps already threadbare now. The Old Testament tells us that God is our Father, "Like as a father pitieth his children." But this is the possible mistake that some of us make; God is in general the Father of the race and we are the sons and daughters in general, but have you forgotten the first chapter of John and the twelfth verse where you read:

"But as many as received him, to them gave he power to become the sons of God"?

It is only to those of us, therefore, who believe, who are really entitled to be called the children of God.

Forgiveness is another great teaching of Jesus. Indeed, if I were asked to single out the greatest contribution that Jesus made in His teaching, not in His character, but in His teaching, I would say it was the doctrine of forgiveness. Peter came, you remember, one time and said, "How often shall we forgive an offender? Seven times?" And when Peter said that, he probably felt he was very generous, for the Jews were accustomed to say you forgave a man three times, then you have forgiven him enough; so Peter said, "Shall we forgive him seven times?" You remember what Jesus answered: "Not only seven times, but seventy times seven."

That means forgiveness unlimited. And all that is in harmony with the spiritual kingdom of which I spoke. Many a man in the past ages and today, ignores that, cutting out the great original contribution of Jesus. David Smith, during the war, wrote in the *British Weekly*, that he would as soon pray for the devil as to pray for the Kaiser, and you may have shared the view; but if you do, without fear I answer, you were pagan in your thoughts, as David Smith was. David Smith does not say that in his commentary on John's Epistle—nay, he says there, written before the war when he was sane and not insane—he said, "We must pray and keep on praying for the very worst of sinners, for you never know when God's grace may touch such a soul." Oh, that you men of the brotherhood of the Y. M. C. A., and I, and my fellow ministers, all of us at times equally blind to the teachings of the originality of Jesus, might catch such a spirit of forgiveness! It costs to forgive, but it is the very essence of the gospel.

One more thought under the teachings of Jesus, namely this, that for the first time in the history of religion, *Jesus harmonized justice and mercy*. That is the problem in days of war and in days of peace. Jesus harmonized and showed the relationship between justice and mercy. Micah came very close to it, but only spoke theoretically when, in the sixth chapter and the eighth verse of his prophecies, he says:

"He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

But Jesus on the cross, and even before the cross, in the midst of His triumphal entry, stopped on the Mount of Olives and wept over Jerusalem, saying:

"O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Did you ever hear of a President of the United States on Pennsylvania Avenue of Washington, in the midst of his triumphal procession, pause to weep over the city? Never! But Jesus, in the midst of His triumphal entry as King, wept over Jerusa-

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Jesus and Prayer*

DR. THOMAS GRAHAM, of Oberlin College, Oberlin, Ohio.

I AM very sorry that it was not possible for me to be here earlier in the Conference and to have shared with you that very evident inspiration which you have had in the days you have been together. Mr. Bergthold confessed to me a few minutes ago that in certain respects his education had been neglected, and for his sake I am going to tell him a story now while you listen, that I think he ought to know. It is a story about Mark Twain which appeals to me more than anything else which is told about him, and you may be familiar with it. You know that he had two vocabularies—one was printed and the other was not. He managed to hide that second type of speech from the woman who was going to be his wife until after they had been married some time. One day, while the honeymoon was still on, something went wrong in Mark's department and he responded to the very best of his ability, and his wife was greatly astonished, but with the wisdom which women ordinarily show, she knew that that was no time to say anything to Mark, but she decided she would watch her chance, and so when a week or so later something went wrong in her department of the household she repeated, word for word and phrase for phrase, as well as she could remember, what Mark had said. He was, of course, very much astonished, and then he saw what was happening, and that admirable twinkle came in his eye, and when she was out of breath and had stopped speaking, he said, "My dear, you have the words, but not the tune." And I know that there are some people here who appreciate the fact that one cannot come into a conference at four o'clock in the afternoon and by seven o'clock in the evening have come fully in tune with the spirit that moves it. But I do trust that any handicap of that sort under which we may be working together tonight may be speedily overcome and that we shall find ourselves moving, tomorrow and the next day, not

only in unison as far as words are concerned, but also in tune.

In talking to you about Jesus and prayer, very casual reading of the story of Jesus would impress anyone with the fact that Jesus was a man of prayer. Whatever it was for Him, it is clearly evident that He did a good deal of it and that He depended greatly upon it for accomplishment of that purpose which He had set so definitely before Himself. The record is full of statements of times in which Jesus pauses for just a moment in the business of the day to pray, or goes aside for an hour or rises a long time before it is dawn to seek a quiet spot for His morning watch, or goes through an exceedingly fatiguing day, and as He watches His disciples set their cots for sleep, lengthens His day as He goes on out into the night for two hours or three hours, or six hours, and once they tell us He spent the whole night through in prayer. A man who is as wise as Jesus seems to have been, must have had some very definite convictions about prayer to have used it in the way in which He did use it.

It is also clear from the record that when Jesus prayed, He did something which was a bit different from that which men were accustomed to call prayer. One of the evangelists tells us that one day when He had finished praying in a certain place, His disciples came to Him and said, "Lord, teach us to do that thing." Now the men who made that request of Jesus were all praying men after a fashion. They belonged to pious Hebrew families. They had been taught as children the equivalent of our "Now I lay me down to sleep." They had, as they had come into the synagogue, been trained in the formal prayers of the Hebrew ritual, and they were regularly, day after day, fulfilling the requirement of that ritual in giving themselves to prayer. But when they saw Jesus at it, they recognized that there was some quality in His prayer not as yet found by them, and they said, "Master, teach us to do what you have just been doing." Now what did Jesus do when He prayed? Well, it seems to me, and the study of the record would

*Stenographic report of an address delivered at the Southern Student Conference of the Y. M. C. A., Blue Ridge, N. C., June, 1926.



seem to indicate, that He did two or three things. First of all, and the most common prayer for Jesus, seems to have been the spreading of His immediate problem out before a Father whom He was sure was in His universe and was interested in Him and the things He had to do. Jesus recognized early in His public ministry that He had a tremendous task on His hands and had a brief time in which to accomplish it. If He were to do the things which He had set before Him as the object of His life, then He knew He must have at His command the finest wisdom which there was in the universe in which He lived, and you find Him constant, though He seemed to be under such pressure of activity that it was Mark who said of Him that He was so busy that He scarcely had time to snatch a bit to eat; though he seemed to be under the pressure of that kind of activity, He took the time to go out into the place where it was possible for Him to lay before His Father all that was on His heart and mind to do.

You remember at the end of His first Sabbath day, at Capernium when in the dusk they had brought to Him the crowding sick of that city and He had healed many of them, His disciples missed Him. He was gone all night out in prayer it said, and when they discovered Him in the morning they said to Him, "All the world is seeking you." And He said, "That is just the reason why I left Capernium. Let's go somewhere else. Now, what is the significance of that? It is this: it seems to me that Jesus had come to Capernaum with the sole purpose of giving men His conception of God and the way to God. He had been turned aside from that preaching and teaching method that day by the necessity of letting His generous nature flow out into those who needed Him in mind and body as well as in spirit, and He saw that if He were to allow Himself, they should make a healer of Him of the bodies of men. It had troubled Him all night. He had put that problem before God, and in the morning He was perfectly sure that He should not go back into Capernaum to heal, but should go out into the villages around the shore of the sea to teach.

There is another time. Jesus knows that the end of His mission is within sight. The Phari-

sees and the Herodians, strange bed fellows, have struck hands to get Him, and Jesus knows that if the most important religious group of the day and the most important group of politicians of His land have come together in common purpose to put Him out, that there is only one end to His life. He must do something, and that speedily; He must find those who, catching His spirit and knowing His message, will be there to speak it after He is gone, but the problem is to pick those who shall be intimately associated with Him. He sends the multitude away. He goes out and spends the whole night in prayer, and when the morning comes He chooses twelve men. What has He been doing through the night? I think it would be fair to say that He had been saying to God something like this: "There is so much to do. The world is getting slowly the things I have to say. Soon they shall silence my human voice. There must be some to carry on the words. Whom shall I choose? Shall I take Peter? He is just as rough in speech as he is in hand. He is as tempestuous as the sea from which he has been wrestling a living for his family, but I believe there is something in the heart of Peter that if I can open a little will make him the sort of person upon which I can build eternally. Shall I take John? He is young and inexperienced, but I believe there is something in the quality of that lad's heart that if it were only centered about the things I have in mind will make him a worthy messenger for You. What about Judas? He is efficiently trained. He knows money. I think perhaps he knows it too well for his own good. I am not so sure what can be done with Judas, whether I can get him away from the fascination of gold or not; but if I can, what may he not do for your kingdom in the world?" And so through the long list of those who in the crowds of the day had been coming close about Him, Jesus goes with God. And in the morning there are twelve names upon His lips, and He calls them. Sometimes prayer for Jesus is just that process of taking the immediate problem of life and laying it out in fair view of a God whom He knows is near. Sometimes, so the records tell us, prayer for Jesus was an exceedingly strenuous exercise, something at which He worked with all His might and main, something that brought to Him tremen-



SOUTHERN STUDENT Y. M.

dous struggle, that had its physical reaction as well as its development of mental and spiritual power. There are two incidents in the New Testament which suggest that side of the praying life of Jesus. The first is the so-called scene of the transfiguration. You remember, perhaps, the setting of that scene. Six days before Jesus had said to His disciples, "Whom do you say that I am?" And Peter, spokesman for the group, had said, "Thou art the Christ." And then Jesus had said something about the way He had to walk. He must go to Jerusalem and suffer. Peter had said, "Be it far from you," and the word of Peter had brought anew to Jesus a temptation that had been following all the way along with Him. That He should find His Kingdom by some easier way than the way of sacrifice and the cross. He does not find it easy to shake that temptation off. Through six days He fights and battles alone and at the end of it He chose His three best friends and calls them to come with Him up to the side of a mountain where they may spend the time that is needed in prayer. And then Jesus gets down on His knees with this temptation of his—the problem of how He is going to get His kingdom on His mind and heart and lay hold on such power as there is in the universe to get it for Himself, and the record says that as He prayed His face changed. It seems as though His garments changed too. Have you ever seen a man's face change that way? When I was in college I did a bit of track work. I have always been interested in it since. I have seen men as I saw them a week

or so ago, come in at the end of a strenuous half or a gruelling mile make that last desperate lunge toward the tape, and with strained and contorted features drop across the line. If you take a picture of a man in that position or at least in that stage of the running and compare it with a picture of him when he is at ease, you would scarcely know him for the same creature. The bringing together of every resource of will, the last ounce of energy and courage, the drive for that final few feet make a new looking man of the one who does it. You can't set yourself with every muscle of your body and mind determined to win through a certain way without finding yourself strangely disfigured, perhaps not just in the way in which Jesus was, but transfigured nevertheless, and it seems to me that it was something of just that sort which happened to Jesus there. We know what it is to fight a hard temptation. He had a desperate one on His hands, and it took the girding of everything that was in Him to make it possible for Him that night upon the mountain side to get the resources of God that would make it possible for Him to come down from the mountain with His face set steadfastly toward the most horrible death which men have conceived for men.

There is another incident which bears out something of what I have been saying here. It is in Gethsemane. You know that night, with the eight men by the gate, the three a little farther on, and then Jesus is in the innermost recess of that garden with its olive press, and while He kneels there be-



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side His rock, those who saw Him saw coming out upon His forehead perspiration as it were in great drops of blood. That does not come from the simple mouthing over of normal words. That sort of thing in prayer is borne only in the time when under the greatest possible stress everything that is in a man is tied together for accomplishment, and Jesus prayed that way. Four years ago this summer, I think it was, I had a chance to see Anton Lang, who for thirty years has been trying to build into his life the spirit of Jesus so that he might play it in the Passion Play. I saw him leave those who played the disciples' parts behind and then go into his innermost recess, and I think I have a new and clearer picture than I ever had before of what Jesus did that night in Gethsemane. So great was the energy exercised in his prayer that perspiration came in great drops upon his face. I wonder how many of us have ever prayed like that? Some of us have, I know, for to every life there comes that hour when we face the most desperate issues of living and when every resource upon which we can call is brought together, but nevertheless, "Not my will, but thine be done." Jesus prayed like that. Always when Jesus prayed, He seemed to be searching for power, for power to do, power to see, power to understand, power to hold on. Time and time again, just before He does one of those things which sometimes are called miracles, those wonder expressions of His personality, we find the record saying that He paused and looked up just for a moment and then went on with His work. He

seemed to feel it was necessary for Him in these times to catch a bit of additional power, but it meant that to Him, as is evident from the fact that time and again as Jesus talked about prayer, He uses expressions like this, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." There is actually in His words somewhat of accomplishment in things you do. You find Him saying too that "whatsoever ye ask in my name, and in my spirit, according to my method, it shall be done unto you." It was power, it was struggle, it was communion for Jesus. Now all that is in the record, and I suppose some of us are saying, that is all very well. Jesus lived a long time ago. He lived in a different world from us. A man might do that sort of thing in a time when the world was flat and the sky was only a short distance above one's head, and the stars and the moon and sun were set in it solid, but we see a different universe. We live in a different universe. We live in a different atmosphere. We can't quite come with Jesus in prayer in our world where law is and try for the results which He seemed to try for in the day of His flat earth. I have a good deal of sympathy with the man who feels that way about it, for after all there is a large problem for us in this matter of prayer, in a universe that seems so much a matter of law. There are two or three things, of course, which one must keep in mind when he is facing that kind of problem. The first is this, that a law of nature never does anything. The law is just the description we



give to that which we find customary to happen in the universe in which we are, and strangely enough we are changing our minds frequently about that which does happen and the way in which it happens. I listened ten days ago to Professor Milliken, the Nobel Prize man, one of the great physicists of the world, who said to a group of us at Oberlin, "We

the larger understanding, the greater penetration into things that is before us has given them quite a radical change of conception of the world in which they are. Their conception of law has changed. Laws are descriptions of the way in which we think we find things happening as we watch them, test them by multitudes of human experiences as far as

THE CONVICTION SPREADS



WE have just had word from the Young Men's Christian Association Movement in Mexico that they have started a training school on June 1st last, to prepare secretaries for the Association in Mexico.

We have coming to Southern College on January 1st one of the men who has been leading in the training school for secretaries in South America.

We have at the present minute matriculated in our student body Mr. Leung, who is destined to head the training school for China. All this indicates that little by little the Young Men's Christian Association Movement of the world realizes that we cannot do our task without a trained leadership. It is gratifying that Southern College is in position to serve these other training schools in helping to prepare their leadership.

How well should a man be trained who is to stand as the ideal for the boys and young men of our nation? Ask this question personally. How well should a man be trained to handle my boy or your boy? I personally want a man to have the finest Christian culture that the country affords, if he is to be the ideal for my boy. I want him to have the best knowledge of psychology in dealing with my boy that he can possibly acquire. I want him to have the most thorough knowledge of the history and the meaning of Christianity that the best schools can give him. I want him to understand the laws of economic life and of social contacts. In fact, I want him to be the best trained man that can be found in the community. That is what I want for my boy. What do you want for yours?

physicists are exceedingly humble now. The last twenty-five years has taught us the severe lesson in the need of humility because we have discovered in that time that what twenty-five years ago we believed to be the law of things was not the law of things, and there has come into our possession since that time undreamed of laws." The development,

we may, but they rest on that. Now there is this other thing that needs to be said about this world of law, and that is that in it there is such a thing as personal forces, and it is perfectly possible for us, by the introduction of personal will, to bring certain things to pass in this world which, on the basis of law alone, would never come to pass. When I was



in high school I read an article by a reputable engineer in which he proved that it would be absolutely impossible for a man to fly in the air in a machine which was heavier than air, if he was ever to fly it must be in a machine of the balloon type.

That was only back in about 1897 or 1898, and now, of course, the heavier machine is just a part of our daily life. Think of the law of the oak. The acorn drops into the ground and dies, and out of its death there shall grow that which becomes a sapling, a small tree, and then a larger tree, building itself up until the day comes when the processes of decay shall overcome the processes of growth and it begins to drop away again, and the acorn goes back into the soil from which it had sprung. If you follow the law of the oak you will find that that is what will always happen so far as the oak is concerned. But into the forest where the oak grows comes a man with a purpose in his eye, and there is a saw, and the oak falls and logs are made, and the mill does its work, and after a while, in a glorious room, paneling wins the admiration of man because the oak has been taken from its forest home and put in polished form upon the habitation of a man. The introduction of that personal will may make it possible to take those things which occur according to certain laws and out of their combinations to bring another result. We may multiply incidents of that kind. You must have that in your mind when you are facing the problem of law and prayer. And you say, "We can't quite go along with Jesus because in this world we can't see how this thing works." He may claim that it has power in Himself. We may agree with that. There is power in Him as far as others are concerned. We can't agree with him there. What about that? Can prayer accomplish anything outside of the man who prays? All of us have asked that question surely. None of us, I suppose, doubt that prayer does accomplish something in the man who prays. We cannot, for instance, sit down in the presence of the best we know, the highest ideal of life, that which is gathered up in our conception of God. None of us can sit down and stay there long without being the better for it. We find that to work in so many different ways. We can't sit in sight of the hills and look across that valley into those chang-

ing hills and mountains beyond and look at all that wonderful grace and beauty and light and shade of color and form and ever be quite the same again. We can't stand before a picture done by a master hand and go away to be the same person we were when we came into the presence of that picture. We may not read a book that describes to us in fine fashion the courses and the aspirations of life and be what we were before we did that reading. We may not seek the quiet place alone, the closet with the closed door, the time of meditation when we put the best that is in us before ourselves and not be better for it, and prayer of course is always that. When a man prays, the best that is in him is on top, and some of us feel that that is all there is to it. It has been my experience in life so far that those who believe that that is all there is to prayer do not long continue to pray, as you may be finding it difficult now to summon up the best that is in you and sit in its presence very long. Prayer is more than that according to Jesus. It is more than that according to the experiences of other men. I can say personally, it is more than that in my own experience. How can it be more than that? Well, this generation in which we live is helping us a great deal, it seems to me, to see how it can be more than that. I do not know of anything that has helped me more than that which has come to pass in that miracle box that we call the radio, to help me answer this part of my problem. What happens? It is possible for us to send out upon the air the human voice, and that instrument tuned to the sending instrument miles away may pick that vibration out of the air and give it power again in application. What happens when a man prays as Jesus prayed? We know that a man may not build all that is in him about a great pressing purpose without there going on within him the breaking down of certain tissues. You do not think incidentally without that process of setting up and breaking down going on. I am talking now merely on physical lines, and in the breaking down of those tissues there is created a certain energy which was not there before. Does that suggest anything to you? If there is a God in the universe and a man prays that way so that within him there is born even a new bit of physical energy or at least



that released in a new way that God may take that and use it. Do you say to me in a day when I may speak into a microphone and my mother hears my voice a thousand miles away that it is impossible for her, when she kneels beside her bed at night and ties everything that is in her loving heart and mine about me to give to me at that distance just the added bit of power I need to make me decide for the thing that is clean against the thing that is not, give to me in an hour when I may be sick just the added power which makes it possible for my physical frame to throw off the attack of that disease which would beat it out? Do you say that is impossible while you listen to a radio? I can't say that any more. If, when I pray, I am doing the sort of thing which Jesus did I know there is being created in me a power which is for us, which is not lost in this universe that loses nothing; and that if there be a God of the kind Jesus talked of and we are in His line of purpose, and for others Jesus found it wise to pray, then I think I am likely to pray longer and to keep on praying through more days when I am sure that in addition to the help I get myself, I am able to put myself in prayer at the help of a man who needs me there.

May I say one other thing? I say it reverently and I am convinced that there are certain things which the good God wants to do in this world which He cannot do and which He never will be able to do until men pray, for when they pray they put themselves at the disposal of God for His work and use in a way that is absolutely indispensable to His plan as far as I can see it now. Let me illustrate that in a very homely way. I have a sister who is very independent of mind. I came home from college one year when she was still in high school. The high school let out later than the college. I came into her room one afternoon and found her busy on a problem in mathematics, and I said to her, "Kate, let me help you with that," and she said, "I will do it myself." Of course there was nothing for me to say. I went away and came back in an hour or so and she was at the problem and just about at the same place, and when I came into her room this time she said, "Tom, how would you go about this thing?" And then it was possible for me to pull up my chair beside hers and put my

experience and such wisdom as I had at her disposal so that together we could work that problem out. "Tom, how would you go about this?" That was prayer. With all the good will in the world, with all the experience and power a man might have, he could not do anything to help that girl at her problem until she asked that way, and you can carry that on out, as I have had reason to carry it out into a good deal wider sphere than that, and see how man handicaps God by his unwillingness to follow the practice of Jesus in that particular way. Why do we do ourselves or others that great harm? Jesus prayed, Jesus found power in prayer, Jesus found it an instrument to use mightily for others. Jesus said that the man who prays in His name will get whatsoever he asks in that spirit, and it does not seem to me that law rules that thing out in the universe of God. It does seem to me that all that is coming in our times makes it more reasonable that we give ourselves together that way to Him, and that may make it possible for His day to come. I am not so sure, of course, as to how it works, but I can bear testimony to you that it does.

A little while ago I was called into a room where a woman of twenty-five was lying desperately ill. She had graduated from college and her sister had too. They both were taken with tuberculosis about the same time, and they had been living in adjoining rooms, slowly going out. The other sister had died. Her body was in the room downstairs. The doctor had told this girl of twenty-five that as soon as her sister's funeral was over she should go to Saranac, and she had sent for me. When I came in, she said, "I am going to Saranac next week, and you know that those who go there do not always come back as they go. There are some things which I should like to get straight if I can before I go away." I saw what was coming, and I knew I was face to face with the most difficult question a man has to answer for another, and I said within myself, "God give me the word," and the word came just as quickly as I had said that, for as I was praying she had said to me, "Why is it that God lets this sort of thing happen?" I said to her—I had never thought of this before until I had just prayed—I said, "I am the oldest in the family of eight.

Continued on Page 17)



The Winning Appeal*

REV. JNO. R. JESTER, D.D., Pastor First Baptist Church, Winston-Salem, N. C.



HIS has been a most delightful summer at Blue Ridge. It is our third season here, and if God so wills I hope there may be many more. I am sure that all who come to Blue Ridge return home with that feeling. As we go down from these heights back to our accustomed places of service, I wonder what convictions and thoughts shall live with us as we take up our tasks.

In thinking over what I should say to you this morning, my mind has turned to this passage as found in the tenth chapter of the Book of Numbers, beginning with the 29th verse:

"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

"And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

"And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and mayest be to us instead of eyes.

"And it shall be, if thou go with us, yea it shall be, that what goodness the Lord shall do unto us the same will we do unto thee."

Many of you will recognize that this passage, taken from the Book of Numbers, immediately follows the Exodus from the land of bondage into the wilderness, when Moses was met by his father-in-law, Jethro, who came both with his blessing and also with his word of counsel and advice, which meant so much to Moses in the division of responsibility. After this Jethro returned to his own home, but Hobab, his son, the brother-in-law of Moses, it seems, remained until they had passed on by Sinai, and then it was that Hobab was minded to go back to his own land and his kindred. Moses would persuade him to journey with them, being in

a sense in his household, feeling the need of him, and desiring also that he might receive the blessing that was in store for all.

Why did Moses need Hobab as a scout and guide when he had the pillar of fire and of cloud? If God was giving him supernatural leading and guidance, why the need of human intervention? We may answer by asking what was the advantage that came to him by the timely advice of Jethro, which meant so much to him in all the wilderness wanderings and the life of the nation afterwards? Experience that is born in real life never runs counter to divine wisdom, but works hand in hand with it. Hobab knew the land as only a tribesman born in the desert could know it. He knew the oases and the wells. He was familiar with camp life. Therefore his companionship could be of great service both to Moses and to his people. But we find under the first appeal that Hobab desired to go back and said, "I will not go." He, perhaps being advanced in years, did not desire to break up and go to a new land, as he knew but little about Jehovah, the God of Moses. He said, "I will not go. Perchance this Jehovah is not able to carry out all of the promises and assurances which you have been given. I will go back." Repulsed at this reply we find Moses again pressing the matter, approaching him from a different angle, saying, "Go thou with us, and thou mayest be to us instead of eyes." We are assured that he went, because we find his descendants located in the Land of Promise.

There were two appeals which were made by Moses to Hobab on that day. The first was the appeal to a reward, a material reward: "Come thou with us and we will do thee good"—an argument that would naturally strike home to the average man. Moses felt this would find its response in the heart of Hobab,—but we find Hobab declining it. Moses was simply pursuing the method that is often employed by men in the ordinary affairs of life: "Come thou with us and we will do thee good." Why do men embark on different undertakings in

*A stenographic report of an address delivered at Blue Ridge, N. C., August, 1926.

business and professional life? Usually we say it is for the reward that lies ahead. There is something to be achieved and attained. There is a reward worth while. But Hobab, for the probable reasons assigned, felt that the reward was not sufficient for the risk, therefore, he said, "I will not go."

But taking a new tack, a new angle of approach, Moses said, "Come thou with us. Thou shalt be instead of eyes for us. Thou wilt render us a great service." He pressed his point: "Come thou with us, Hobab, we need you. There is really an oppor-

ago when associated with the University of Richmond. At that time we were in a campaign for a million dollars for that institution. One day I went into the business place of a man in that section—a little store—and took up with him the matter of Christian service, by making a worthy contribution to the young life of his state. I sat at his desk facing a man who had met with serious business reverses. He had lost all save honor, integrity, and truth, but at that time he was slowly pulling back in his business relations. As I pressed the mat-

DUTY

In this day when pleasure or material profit is the motive that underlies the action of so many people, the growing boy needs to be taught there is a higher motive.

The value of one's life is largely measured by the size of his motive. Big motives control big men.

Robert E. Lee said, "Duty is the sublimest word in the English language." The Lee School is endeavoring to set this as its motto, and to train boys to see life from this viewpoint.

We do not believe that the youth of this age is any worse than any other age, but it is important to instill a deeper sense of duty than does actually prevail. They may not be actually more frivolous than other ages, but certainly a deeper sense of duty would make their lives more useful.

Already much has been accomplished, for we have a fine bunch of boys here who are responding to the appeals of men, who are by nature leaders of boys because they are deeply interested in them. In fact, Lee School hopes to inject the spirit of Blue Ridge in the younger set of boys much as it has been done for the older ones for years.

Blue Ridge friends can afford to endorse the school as a Blue Ridge enterprise. Send us the name of boys and their parents who might be interested.

J. A. PEOPLES.

tunity here for real service." It was this appeal that struck home to Hobab.

May we ever remember that the appeal which Moses made here is the challenging appeal that our hearts need for today. It is the winning appeal when it is rightly made.

The heart responds best when there is a challenging appeal, which calls for the noblest and most sacrificial service that we can give. This thought was impressed recently while I was down in a far-off corner of Virginia, where I visited some years

ter of a worthy contribution for the life of the young people of his state, in a few moments his response was secured in a pledge for a thousand dollars. I had not seen him for nine years until the other day, when I entered his place of business to renew the acquaintance of other years. After the greeting, he turned to me with a pleasing smile on his face and said, "I want to thank you, sir, for the visit nine years ago, and to tell you the joy that has been mine in making the sacrifice and in paying my pledge to that noble institution. I feel that by this contribu-



tion I have joined up my life in a sacrificial way to a worthwhile enterprise." That was the appeal that went home to his heart, and it is the one which will go home to any heart that throbs in the right way—the appeal to really give oneself in a worthwhile way for a noble cause. Great minds and hearts cannot be enlisted for little enterprises. It is only the challenge which brings its call for sacrifice that leads one into the best life endeavor. The Master had this in view when He gave the great commission, saying to that small group of disciples in a despised land, "Go into all the world," uttered a ringing challenge that proved the very nerve center of Apostolic Christianity, and down all the years since it has been the energizing call of vital Christianity. When we think of such noble souls as Carey in India, Judson in Burma, Morrison in China, Livingstone in Africa, and the noble train of missionaries who have followed in their wake, we see that the spirit which Jesus would inculcate has not died, but it is the great living principle that rules the hearts of men today.

I am speaking this morning to a company of young people as well as older ones. Some of you are in your student days. You are looking forward to the life that lies ahead of you. Let me give you this word: Do not seek the place that is easy—which is free from responsibility—and is a stranger to burdens which all must carry. But remember this, that the appeal which will make your life one of worthwhileness is to service that calls you to lay out your life in a great enterprise which shall mean blessing unto others. How we hurt ourselves, how we hurt Christianity, how we belittle life, when we seek the soft places rather than those of real heroic service. Today, throughout our Southland, there seems to be a sagging in religious life—it is seen in every denomination concerning great enterprises. In recent years we have passed through the season of material prosperity and then depression, and now we are facing conditions of retrenchment. What is the trouble? We have lost the heroic note. The only thing that can re-establish it is the spirit that actuated Hobab when Moses said: "Come with us. Be of service." It is only as we face a big appeal that we can really compass, as individuals and as churches, the task which God has set before us.

There is many a church today in our Southland that is attempting little and accomplishing less, because it has never caught the large sacrificial note; and there are lives languishing and failing because the inspiration of a great task has never found lodgment in their hearts. I am thinking of that incident in the life of Mr. Henry M. Stanley, when James Gordon Bennett, Jr., editor of the *New York Herald*, was in Paris. Stanley was at that time a world correspondent at Madrid. He received a telegram from Mr. Bennett to report at once at Paris. Two days later he arrived at Paris late at night. Arousing Mr. Bennett from his bed he said, "Why have you summoned me to Paris?" Mr. Bennett said to him, "I have called you to request that you go to the heart of Africa and find Livingstone." "But," Stanley replied, "it has been an accepted fact for two years that Livingstone is dead. It is a fruitless task." "I don't think so," said Bennett. "But," said Stanley, "it is a perilous undertaking, and furthermore, it is an expensive proposition." But to all of this Bennett said: "That is all right about the peril; also about the expense. Draw on me for a thousand pounds. Fit out your expedition. When that is exhausted, draw another thousand pounds, and another, and on until Livingstone is found." Nerved by the spirit of Bennett, and with a great task ahead, Stanley plunged into the heart of darkest Africa in his quest for Livingstone.

It is only as we attempt something worth while, in a true spirit of service, and in a sacrificial way, that we can achieve a worth while task. Hobab realized that there would be the dividend of service. We always miss life's best goal when we seek to get rather than to give. Many of us are at Blue Ridge for a season of rest, which we feel is a laudable reason, and yet there should be in the sky of our destiny a larger purpose, namely, that we may come upon these restful heights and catch a new vision of life and sacrificial service for others. Only as we join our lives up to that principle can we send forth streams of influence that shall live on when our earthly days are over.

It was my privilege a few days ago, while in Northern Neck, Virginia, that stretch of country between the Rappahannock and the Potomac, the

cradle of American civilization, to visit Stratford, the birthplace and home of General Lee. As I walked around that beautiful old homestead, which America in some way should preserve as it has Monticello,—there was an atmosphere all its own. I seemed to feel the spirit that came down from the past and incarnated itself in the life of him whom Bradford has characterized as “The American.” I thought of the noble spirit which actuated his life when Appomattox had come with its crash and ashes of defeat, and when shortly afterwards a high position in the commercial world was offered him, that he turned aside for the purpose of service, saying, “I have led the young men of the South into battle; I will now lead them through education to those ideals that shall make the new South of the future.” And as I thus mused, an incident which occurred some time ago emphasized the fact of the deathless influence which one’s life exerts, when it is keyed to the noblest service. A young man of poverty one day was walking along a thoroughfare of Atlanta. He wanted to travel abroad, but his financial condition forbade his going. On this crowded street he saw fall from the pocket of a wealthy man a purse. Quickening his pace, he soon reached it, and planting his foot upon it, stood until the crowd passed along. When no one was observing, he quickly picked it up from the pavement and going aside found that it contained a large sum of money. Early next morning he said, “I will take a little tramp out to Stone Mountain, and see the memorial which is being carved there. Then I will catch an early train at the little station, go my way, and carry out my long-formed purpose.” He reached the place just as the sun was rising, and as he looked at that noble face carved in stone, there seemed to issue from it words of duty and truth. He stood as one transfixed; a moral revolution was taking place in his soul. He said, “I can’t go on! I can’t go on!” And turning back he sought out the owner of the purse, saying, “Let me give you the story, sir.” He told it, and then said, “The reason that I couldn’t go on, as I looked upon those stony lips they seemed to issue the call for truth and for duty. I had to come back.” Thus does the spirit of Lee live on today. And why was it so

great? Because it was joined to the spirit of his Master, who taught men how to live.

In the state of Georgia, some years after the Civil War, when United States senators were elected by the legislature, the prevailing sentiment in a certain community was one of antagonism to Gen. John B. Gordon, who was a candidate for the United States Senate. A representative was elected on the promise that he would vote against Gordon. He went to the legislature, but on the day of the election voted “Aye.” When the legislature had closed, he returned home. A meeting was soon called at the county court house and a great crowd assembled. Indignation, scorn and contempt for him showed itself on the expression of practically everyone. Man after man arose and voiced the feeling that they had been betrayed by their representative. After spending themselves in denunciation, they said, “Sir, have you anything to say? It is your turn.” Walking slowly to the rostrum, he looked upon eyes that flashed fire at him, and said: “Gentlemen, I know your feelings. I was elected with the definite understanding that I would cast my vote against General Gordon. I went with that intention, but as the roll was called, I looked around, and sitting far on the side was General Gordon. My eyes fell upon that gentle, kindly face. I saw the saber cut which he will carry to his grave, which was received in that fierce charge at Malvern Hill. I could not vote against that scar.” When he had ceased speaking, eyes that had flashed fire and indignation were swimming in tears. A Confederate soldier, with one sleeve dangling by his side, mounted the platform, and in a husky voice said: “I move that this gathering vote its expression of appreciation for our representative’s vote for General Gordon.” It was carried without a dissenting vote. Christ has gone on before us. His cross is lifted, which we may not forget. God send us from this mountain top stay, back to the plane of service, with the vision of true sacrifice, that we may render service in a noble way for the blessings of others.

THE ORIGINALITY OF JESUS

(Continued from Page 5)

lem. There is where you find justice and mercy combined, and if these things seem too deep and



too difficult, friends, this morning, I beseech you in the name of the same Jesus not to turn your back upon them; for, in my judgment, the bishop who spoke here last Sunday struck the nail on the head when he bade us to find out, and become better acquainted with Jesus. How keenly I enjoyed that sermon of last Sunday morning! Then and there I decided on my theme for this morning—the originality of Jesus, the points of which you and I ought to learn in order to know Jesus.

My *third* point had to do with the *method* of Jesus, but I have said enough. My friends, there is no analogy to Jesus, no analogy to His cross, no analogy to His resurrection! How shall we classify His resurrection? Was it a part of His character? Or was it a part of His teaching? I think of it sometimes as a living parable. He brought life and immortality to life through that deed. There is no analogy to the cross, no parallel to the resurrection. What, then, do you think of Jesus? Are you willing to say with the officers of the Sanhedrin, "Never man so spake"? Are you able to say with the Apostle Paul that God was in Christ reconciling the world to Himself? I dare not sit down without quoting His greatest teaching:

"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Friends, nobody but Jesus could possibly utter such words. Those words in themselves are enough to make Jesus the most original of men!

JESUS AND PRAYER

(Continued from Page 12)

I have watched my mother a good many times kneeling with the younger members of the family. I have seen them come to her heartbroken because of something that had happened out on the street, but it didn't seem to discourage her very much. She took them to her arms and soothed them, and after a while the tears were gone and there was a smile and more play. As a lad, I used to wonder why it was that mother was not disturbed when the child seemed to be so badly hurt. But as I grew older I came to see that she was calm because she knew better the way of life, and she was sure that what was happening to that child that day was going to mean character in the longer days, and because she saw it in that broader fashion she was not disturbed," and I said to her, "Don't you think that perhaps the day will come when you will feel just the same about the thing which happens to you?" And the next day she told me she had had the first good sleep she had had in a long, long time. You can't tell me that there was not an answer from the wisdom there is in the universe to my prayer. I don't care so much whether you say that what happened was just something that had been subconscious which came up at the call from me. That does not lessen its value for me. For it is just as great a miracle if it came up out of the unconscious if I am able to plug in and always get the answer as if it were to come in the voice of an angel from above the roof. If God answers that way I know He answers, and you will know it too if you pray or try to pray as Jesus prayed.



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Chapel Hill
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Robert Edward Lee*

By DR. HENRY LOUIS SMITH, President of Washington and Lee University, Lexington, Va.

MY Fellow Americans: Across the bluegrass lawn of the campus I represent, from the ancient cupola of the Washington Building, the figure of the father of his country, that ancient rebel of '76, looks down upon the stature and mausoleum of his immortal kinsman and fellow rebel, Robert Edward Lee. Within that sacred shrine in the front of Virginia and the South's holy of holies on one wise is Pell's wonderful portrait of George Washington, the father of his country, before he rebelled against the home government in scarlet uniform of the British officer as he fought under Braddock; and on the other side of that holy of holies is Pine's picture, his splendid portrait of his majestic fellow rebel, Robert Edward Lee, in full Confederate gray. And over each glorious head in a common homage to the mighty dead there is a cluster of intertwined flags, all drooping in homage to the task, all jealousies and political antagonisms and sectional loyalties forgotten in a common homage to those mighty rebels of a historic past. The Stars and Stripes of the reunited states with not a rent remaining, and the glorious meteor flag of England, the world's foremost symbol of law and ordered liberty, and intertwined with them, the stainless stars and bars of a vanished Confederacy—

that sacred flag, that stainless flag of memory and tears.

And now I want to say at the very beginning that to bring to this gathering of educated, thinking, patriotic, all-Americans, to bring to you a picture of the unique life and spotless character of that glorious leader, Robert Edward Lee, is to me not only an honor and a privilege. Oh, no, it is far more than that. It is to me an opportunity of vital and lasting service under God to every one of us. He was, and is, and shall forever be, the idol not only of every Southern heart, but of every Christian heart, of every national heart, and drawingly and increasingly, of every civilized, loving heart, north, south, east, and west, at home and abroad. In his unique and matchless character were somehow or other under God united at last the rigid self-sacrificing, self-domineering morality of the Puritan, and the exquisite gaiety and chivalry and courtesy of the cavalier. In his marvelous character were somehow crystallized and concentrated and embodied all the virtues and highest traits of the old South, without its weaknesses. How it happened I can hardly say, except by the providence of God, and that alone. In his marvelous character were somehow united and crystallized all those virtues that had been idolized in theory, at least by his associates and by the aristocracy of the old South—

*A stenographic report of an address given at Blue Ridge, N. C., August, 1926.



its marvelous combination of manly militant courage and kindness and mercy—its passion, his love of home and children; its customary tenderness toward the weak, the powerless, the aged, the afflicted; its chivalrous exaltation of womanhood; its lofty sense of personal honor, personal integrity, personal integrity; its deep and passionate religious devotion. All of these, somehow by God's providence, seemed crystallized and united, seemed to come to full flower and perfect fruitage in the character of the South's ideal hero just before the civilization, the old aristocratic civilization, that culminated in such fruit as was uprooted and destroyed forever by the earthquake and tempest of war.

And my purpose today in these few moments in this place, my purpose is not to discuss the life history or the military standing, or the place among the great generals of the world of Robert Edward Lee. I wish in these few moments to paint before you a Lee that you are not so well acquainted with—not Lee, the demigod of war, resistless alike in attack and retreat. Not Lee, the originator and perfecter of trench warfare fifty years before it was heard of. Not Lee, the military genius. I wish, if I can, to give you four flashlight pictures of Lee after Appomattox. Not of Lee, the demigod of war, but of Lee, the forwarder of peace. Of Lee, the Christian—the Christian saint. Of Lee, the all-American reconciler. Of Lee, the all-American Christian, Christian progressor. Of Lee, the marvelous educational statesman of a new South. Of a Lee that you have hardly heard of.

The first picture, then, that I would paint is the one that you know most about, perhaps. It is Lee, the all-American Christian, Lee the Christian saint. General Lee gave his whole life to the military service of his country. Beginning with his boyhood, trained at West Point, spending a long life in military campaigns and battle fields among the camps of the far West. How such an officer of the cavalry in the United States Army, so trained and so circumstanced, how such an officer could have maintained and developed such utter purity of heart and life and conduct, such spotless chastity of word and behavior, such adoration of and constant practice of the reading and study of God's Holy Word, such unmeasured devotion to his Divine Redeemer, I can-

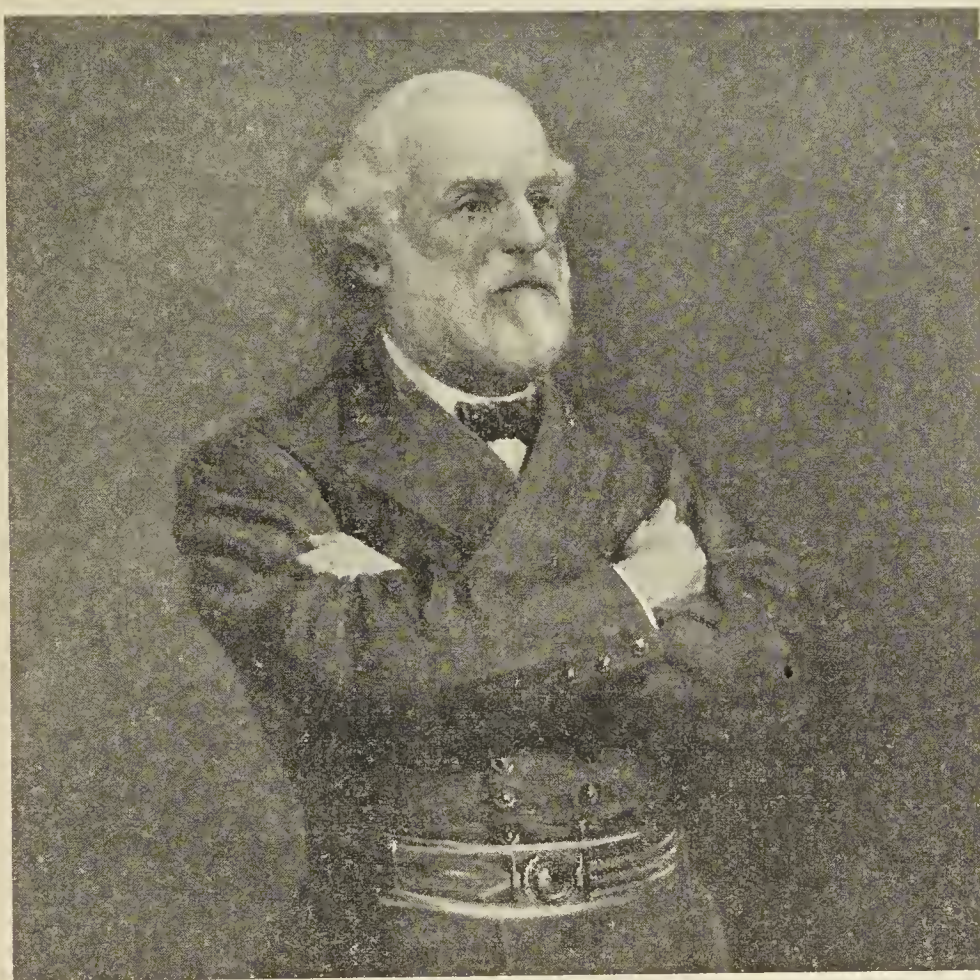
not understand. Cut off during all his life from all the sacred and refining influences of the Christian home, of the Christian Sabbath school, of the Christian church, of Christian associates of fellow workmen. Cut off all his life from all of them. Oh, it is a marvelous instance of divine grace working upon an almost divine human soul. Thrice fortunate is the South, and through her, the nation and the world, that whenever and wherever, through the long ages of the future, she lifts her eyes toward the splendid figure of her ideal hero on the pedestal of his ever-growing fame, she sees floating over his head as the one and only flag of his unchanged and unchanging allegiance, not the Stars and Stripes, which he so regretfully furled and laid for a time away, nor the stars and bars, that disappeared forever amid the smoke and thunder of the battlefield, but the starry banner of the cross itself, that starry flag that has never yet been furled in permanent surrender nor defeat, that glorious flag that knows no Waterloo, no Gettysburg, no Appomattox; that, please God, shall yet float in universal beauty and universal triumph over the whole world. If there is any one lesson that we can learn today in this time of bewilderment, of moral transitions, of moral uncertainty, there is one lesson that we can learn from the life and work of General Robert E. Lee, it is surely this: That living, loving, personal faith in a living, a loving, and a personal God is at once the source, the inspiration, and the most accurate measure of all true human greatness. My first picture, then, to you is of Lee the Christian.

The second one, still more brief, is of Lee the peacemaker, the all-American reconciler of the North and the South, the non-partisan, all-American lover of all his fellowmen, even during the horrors of warfare. No one knows better than we, after the experiences of the last few years, that after undergoing the intolerable suffering and hatreds and injustices of organized warfare, hatred of one's enemies is looked upon as a patriotic duty, as a moral obligation, even sometimes as a religious dedication. Through all the horrors of the war between the states, while he saw his own family driven out by the enemy from their home and condemned to wander houseless and penniless over the land; during those years when he saw his own col-



leagues and comrades and fellow officers shot down and mangled at his side; during all those years when his dear homeland was ravaged and devastated from end to end. Through all those years Robert E. Lee never allowed himself to indulge in what we would call the normal hatred of his foes. He remained an all-American through the whole war—in all the horrors of Butler's devilish armies and devilish conduct in Louisiana—not all the horrors of Sherman's devastating raids through

tated and subjugated, who had seen his own army defeated and crushed and surrendered, and who had seen his own rights as a citizen, even to vote, taken away for life. I wonder if ever a defeated general, in all the history of human warfare,—I wonder if ever any one of them could have made the glorious statement made by Robert E. Lee, three years after his defeat, when he returned to his much loved minister of the gospel and said, "My dear doctor, the Holy Book from which you speak so elo-



THE ORIGINAL LIFE SIZE PAINTING OF THIS PRINT HANGS IN LEE HALL AT BLUE RIDGE

Georgia and South Carolina—not all the brutalities of Hunter and his marching devils laying waste the whole Valley of Virginia—not all these things ever awakened hatred of the North in his heart. He was as solicitous for the welfare and protection and safety from the perils of the army of the helpless of Pennsylvania as he was for those of his own loved Virginia. I wonder, in all the devilish and horrid history of human warfare, if there was ever a general who had seen his own land devas-

quently every Sabbath tells us to forgive our enemies. As for me, from the very beginning of our difficulty with our friends of the North until today, I have never seen the day when I did not on my knees pray for them." I wonder where, in all the history of our horrid human warfare, there could be found such a marvelous utterance from a marvelous and a defeated leader. That then, is my first picture of General Lee, the Christian General Lee, the reconciler of the North and the South, and



let me say with all my heart, if it had not been for General Lee's iron will and tremendous power and his positive ending of the war at Appomattox, God only knows how many years of guerilla warfare would have devastated the South all through our Appalachian Mountain chain. It was due to him and to him alone that the war ended at Appomattox, and was not followed by years of the horrors and hatred of guerilla warfare throughout the South. His life was given to reconciling the North and South. And it was due to him more than to any other leader in the whole United States that, after one generation these blessed Southerners were found loyally and magnificently sacrificing their own lives under the old flag. And now let me say with all my heart, standing face to face with that picture of Lincoln and with that one of Lee, if a kindly providence had but spared for five or six years longer the idolized and growing consecrated leader of Northern life and Northern thought, why, then with Lincoln to lead the thought and actions and politics of the North, with Lincoln to lead the North, and Lee to lead and remake the South, I know that the horrors and injustices and hatreds of that awful reconstruction period after the war, our nation would have been spared the whole of that stained page of its history, and our people, north, east, south, and west, would have been reunited almost a generation before they were. So much, then, for Lee, the reconciler between the North and South.

Now, let me give you a mere flashlight of what perhaps you have hardly realized of Lee the Christian progressive—a whole generation, almost a century ahead of his section, of his age, and of his associates. Just a word. Lee, the ardent and unfailing opponent of chattel slavery, Lee that preached and worked and fought for free labor and an industrial South on another basis than slavery, never being anything but an utter opponent of chattel slavery. Next, Lee the all-American, loyal to the whole Union and opposed with all his heart and soul and mind to secession, to its principal and to its practice, and never giving up his ardent opposition to secession until the United States Government started its armies to the invasion of his beloved Virginia; and in his learning of the constitu-

tion of the United States, the states could not be subjugated, overthrown and enslaved by the Union. And the third of these pictures of Lee, the progressive, was Lee the ardent worker for and believer in the immediate bringing back of the South into the Union in loyalty and obedience. I just mention those three.

Now that brings me to the fourth, and to most of you perhaps the newest and most novel view of General Lee. General Lee the Christian, General Lee the reconciler, the peacemaker between North and South, the all-American peacemaker; General Lee the all-American progressive, far ahead of his age, of his companions, and of his section—and lastly, Lee the educational statesman. Lee the Christian educator, rebuilding with marvelous perspicacity, with marvelous and resistless power and military precision, a new South on the ruins of the old. Lee the educator. When his starved and ravaged and barefooted handful of veterans were compelled at Appomattox to surrender before the encompassing hundreds of thousands of the best troops of the world and the best equipment, why then their wonderful leader suddenly found himself without a profession, without a means of livelihood, with his wealth all swept away in the midst of a prostrated and bankrupt land, and immediately offers began to pour in on him from every side. I could spend all the time I have this morning telling you of the wonderful offers that poured in on General Lee—wealth and a stately home in England, wealth and wonderful military possessions in Egypt, and here at home, among many offers, a huge and almost inconceivable salary for that day if he would but become the chairman of the board of directors of a great insurance company. And meanwhile, and oh, how this touches me and my loyalty, the board of trustees of ancient Washington College,—Washington College, founded in 1749 and named “Augusta Academy” in honor of the queen of Great Britain, Washington College with its name changed to “Liberty Hall” three months before the Declaration of Independence in Philadelphia, Washington College chartered as an independent institution of both church and state in 1782 by the new founded State of Virginia. The board of trustees of old Washington College unanimously and enthusiastically



elected General Lee as their chosen idol to revive and rebuild their bankrupt and looted college, and the stately Judge Brockenbrough rode his horse across the Blue Ridge,—his borrowed horse, his borrowed suit of clothes, and the \$40.00 of borrowed travel money in his pockets all bearing witness to the utter bankrupt of his war-wrecked and looted institution. He rode across the Blue Ridge and sought General Lee out in his retirement, and urged him with all his stately eloquence to turn his back on everything else and devote the rest of his life and his matchless powers to rebuilding a new South, through the leaders of tomorrow, and of reuniting the old South once more into the union of the United States. General Lee was placed then where two roads crossed one another. On one side was wealth and ease for his declining years, rest for his worn body and his worn mind and his worn spirit, comfort and clothing and medical attention for those he so tenderly loved and for himself amid adoring friends, a peaceful evening of his stormy life. And on the other hand, the painful preparation for a new profession that he knew nothing about and had not practiced, an endless and hopeless struggle against lack of equipment, lack of resources, and total poverty. No prospect of rest or ease or vacation of body or mind until he should find them in the grave. I tell you with all my heart, his decision—taken promptly, taken immediately, and taken irrevocably—his decision marked the very culmination of human self-sacrifice to the divine call of duty and opportunity combined. Mounting his war horse, Traveler, he rode four successive days westward through the Blue Ridge alone, and quietly entered upon his marvelous career. Oh, my fellow Americans, my fellow citizens, we have all read of the chivalry and beauty of the Middle Age knights far back in the past, but in their shining armor, with their lance in rest, sallied forth to rescue the depressed, to defend oppressed innocence against oppression. Oh, the chivalry and courtesy in the Middle Ages we all admire as exemplified in the knighthood of the Middle Ages, but I say with all my heart, no nobler figure ever sallied forth with lance in rest, with his steed, none ever marched forth that showed a statelier and more sublime figure than that gray-haired Virginian in citizen's

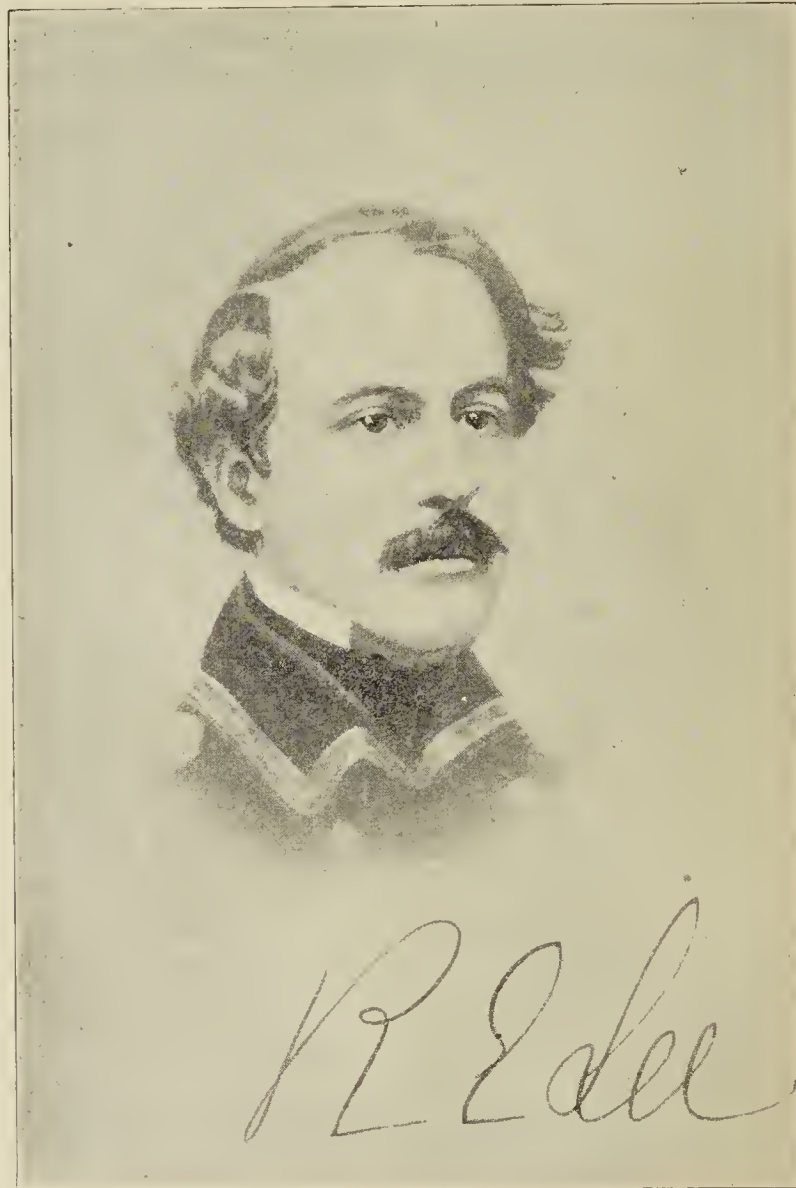
clothing, quietly crossing the Blue Ridge to give up his life for the sake of the young people of his blessed and devastated land. I wonder if in all the history of Christianity and chivalry and education there was ever such an example of total self surrender at the call of the young people that are to rule tomorrow?

His first step was to make a careful study, to spend a whole year studying that historic institution, and his wonderful opportunity with it and the appalling desolation and poverty of that blessed land. And then his work began. I have not time to give you more than a flashlight picture. Before Harvard even introduced it, he started the elective system instead of a fixed curriculum. He introduced the honor system of standing examinations. He introduced student self-government instead of the old and, we would think, military system, of ordering what every student must do day and night. And he introduced, with his full patronage and all his power, one of the first national and international Y. M. C. A.'s in the whole South. All of that to begin with. And then that former military leader took charge of that ancient classical curriculum, built around four great departments—Latin, Greek, higher mathematics, and moral philosophy. He revolutionized it all, and introduced in rapid procession a department of English, a department of modern languages, almost unknown at that time, a department of what we would now call practical laboratory chemistry, and a department of electricity and physics. He brought those into that curriculum at a time when they were almost unknown in the smaller colleges of the South or of the North. But that was only the beginning. Every year thereafter he shattered all the traditions of the scholastic past by introducing a vocational school to be worked on by undergraduates, centering their work on their future vocation, while they carried on liberal culture all around about them in other studies. In 1867 he founded a School of Law and Equity to furnish the bewildered South with trained legislators. In 1868 he founded a School of Mining and Highway Engineering, to rebuild his wrecked and desolated South. In 1869 he founded, with fifty full scholarships, a regular college school



or university school of practical journalism, and in 1870 a fully designed school of what we now call business administration. He himself called it a University School of Commerce. Those two last were the first schools of that kind ever founded in America or the world. How in the world a military man could ever have manifested such marvel-

ers, gathered students, gathered endowment on Washington's old wrecked foundation, built up, I trust forever, on that campus his wonderful personal honor, personal courtesy, and personal dignity, and then, worn out by his incessant labors day and night for five years, as he lifted his hands to God in prayer over his family table, fell suddenly at his



ous originality in bringing his institution fifty years ahead of its age and a good many ahead of the present age of American curriculum and American education. Thus in only five years of poverty he completely reorganized that old classical institution, and started it on an entirely new plane of breadth and depth and usefulness. Thus he saturated it forever, I trust, with his spirit. He gathered teach-

post and bequeathed to the South his matchless example, his sacred duties, and his immortal name. Will you not agree with me when I say with all my heart that with all due reverence to Lee the soldier, with all due reverence to Lee the military campaigner, I say with all my heart that the Lee after Appomattox, the life work of the Lee after Appomattox, (Continued on Page 11.)



The Discovery and the Revelation of Jesus*

By BISHOP W. B. BEAUCHAMP, Nashville, Tenn.



THIS morning I want to speak to you very frankly and directly with the deepest appreciation of the service which this organization has rendered to the kingdom of God, and which it is now rendering here and across the seas. I appreciate the opportunity to speak face to face and

heart to heart with this group of leaders who have so much to do with directing interdenominational work in the various cities and towns of the South, and I know it means more to speak to men who in their places lead other men, or teach other men, or guide other men than to speak just to the group which one usually has as he speaks from Sunday to Sunday or day to day here and there. I am, therefore, speaking to you of what seems to me to be vital and fundamental, first of all to the individual man who stands in the place of any leadership whatsoever, and I want to read a few verses as the basis of what I shall say from the first chapter of the Gospel of Saint John, beginning with the thirty-fifth verse:

"Again the next day after John stood, and two of his disciples;

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

"And the two disciples heard him speak, and they followed Jesus.

"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?

"He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

"He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

"And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone."

The words to which I ask your attention for a while, as suggesting that which I shall say to you, are found in the forty-first verse: "We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus."

Now the word that I have to say to you this morning is briefly comprehended in this statement,—the discovery of Jesus and the revelation of Jesus. If a man lived a thousand years and engaged in a hundred different activities in Christian life or Christian service, there are two things only that it would be possible for him to do. One is to discover Jesus Christ more perfectly through that thousand years, and the other is to reveal that Christ more effectively during those thousand years. It will be a great gain for us, for you and me, and every church leader, and for the Church of Christ, and for every Christian organization if our hearts and lives and purposes shall be turned more to Jesus Christ and His discovery than to a thousand theories which we are discussing from time to time.

Now I might speak to you this morning most appropriately perhaps concerning the need of industry, the industrial world and commerce discovering Christ in its transactions and in its relationships, and certainly there is no one here who would not feel that that is a discovery that the industrial world needs to make more perfectly than it has, but I am not going to discuss that.

I think I might discover most appropriately, if I cared to use the time for that purpose, how politics and international relations need to discover more perfectly Jesus Christ in their dealings and in their

*A stenographic report of an address given at Blue Ridge, N. C., July, 1926.

plannings and in their diplomacy than they have yet discovered him, and one who has been over the seas and seen something of other nations and what they face and what they feel would be convinced of this need. But I don't want to discuss that. And I might discuss out of this word this morning the need for all of social relations, society itself, to discover Christ, and to interpret Him in the social relations of life, but I do not want to speak of that. I am going to speak of what may not, on the face of it, seem

this world are mere threads and shadows unless in that mechanics and program and plan is the vital spirit and power of the Lord Jesus Christ, and the fact is, I think that first of all in our work today, as we face this world in which we are living, with all that you may say about it in a critical way, there are many things you can say about it in critical ways, but there is one thing we do face in this world today, whether you think of the groups of young folks or old folks, you face a world that sincerely desires



ROBERT E. LEE HALL, CENTER OF THE BLUE RIDGE EQUIPMENT

quite so manifest as that, and it is this. I am going to speak on the need of the Church of Christ and of Christian organizations to discover Christ and to reveal Christ. I am sure that none of us will resent it, but my observations today, wherever I go and in all that I have seen, is that the greatest single need of the church of Christ and of Christian organizations is to know Jesus Christ better than they know Him. The best mechanics that we can fit up, the best plans that we may produce, the best programs that we think through as Christian groups in

to know the truth and will not take for that truth any sort of mechanics or organization or traditions or mere theological statements. Now that we must understand if we are going to do the task of this generation in which we live. I know whether in state, or church, Christian organization or business world, there is a certain determination on the part of the vast individual multitude of the world not to be just subject to authority unless they believe in that authority. Now, that may be bad. It has given us a world of trouble, certainly when you discuss



Russia. And I might speak of other states in Europe, and I might speak of our own nation as well, but there never has come a time nor has the church and Christian organizations of whatever name, ever faced this world when it had as a Christian organization a vaster opportunity to make real the kingdom of God than this day in which we live. You think of the machinery of the Y. M. C. A., if you can cover the field by thinking about it. You think of the machinery of any denomination that has lived long enough in the world to build up machinery, and the truth is that we have developed more machinery than we have been able to vitalize by Christian life and Christian power. There is only one person in this universe of God, on earth below, or heaven above who can vitalize the programs that we are undertaking to do, and that is the Lord Jesus Christ. And how shall it be done? It is not going to be done by theorizing about it. It is not going to be done by just talking about it. It is going to be done, if done at all, by the men themselves who are Y. M. C. A. secretaries or boys' leaders, or preachers in the pulpit, or whatever the line of activity is, it is going to be done by these men and these women knowing the Lord Jesus Christ themselves. There is no substitute for it whatsoever. It is a wonderful thing in life how tremendous the power of a man or a woman is who knows the Lord Jesus Christ and has an increasing knowledge of Him from day to day in whatever service he may be rendering.

I remember one time when I was a student at Vanderbilt in the Theological Department, that one morning in the class room of New Testament we were reading the Epistles of Saint Paul's letter to the Philippians, and Dr. Alexander asked Dr. Broadus to take the class that morning and teach the lesson, and he did. And before he talked he prayed. It seemed very simple. It was very simple. But it is one of the times in my life when I knew a man was speaking to God, and he taught the lesson that hour, and we went out of that class room knowing that we had been very close to God for that hour. You know the most distinguishing difference in the world in Christian leadership and Christian service is in the man who is doing you service. And the discovery of Jesus as Andrew found it, becomes such an impetus, such a driving

force, such a driving power, that a man who knows Him finds Him and knows Him straightway against the process of the revelation of Jesus to other men. I am saying to you this morning what I believe for myself. It is a part of what creed I have. Personally, I have not been so much disturbed about the creed, methods and discussions. I am willing to trust any man who knows the Lord Jesus Christ, and I am not quite willing to trust any other man, whatever his fine orthodox is, who does not know first of all Christ. Now it seems to me for you, as an organization, for every Christian group, denominational and otherwise, that the most fundamental need, the most persistent need, the most ceaseless need is to know Jesus Christ personally, so that men will know that you know Him.

I have seen a man who has discovered Christ in recent years and it has been an amazement to me, and I think almost a miracle, what he is and what he is doing with that discovery. I knew a man, I know him now, in Poland, a man who had grown up in the Roman Church, who had cast off that teaching because he said it was pagan, and who had become a man of no confession; and another man from the States, who perhaps one or two men here today may have known in Poland. I ran across a man yesterday that I had not seen since I was over yonder in Poland five or six years ago. This man was in charge of a relief station, and he went to this great teacher who now has the chair of philosophy in that university, and who has written two or three books on that subject, none of which I have read, as they are in Polish, but he is said to be one of the great leaders in philosophy in that nation, and this man who was doing relief work had never been in school but three months in his life. He had missed that opportunity, and it was not his fault. There is only one thing about that man of whom I speak that he seemed to have, and that was the deep personal knowledge of the Lord Jesus Christ and His way and His spirit. What a wonderful difference it makes to a man when he gets the spirit of Christ. This professor would go down to see the work that this man was doing, and the man would ask him every afternoon when the relief work was over to go up in the upper chamber of the building where he had prayer. It was a long time before the pro-



fessor went, but after a while he did. He went again and again, and became tremendously interested in the New Testament, and this man, who had only been in school three months in his life, became the teacher of this philosopher in the New Testament of Christ. And they prayed together frequently, but this Pole had never prayed himself, and so this evening Captain Gamble said to him, "Now you shall lead in prayer." He said, "I can't do it. I never prayed aloud in my life." He said, "Yes, you shall, and you will do it before you get up from your knees. You are going to lead in prayer." And the Pole commenced to pray, and before he finished the prayer he rose up and said, "I need not pray, for I have discovered Him and now I know what He means when He says, 'You must be born from above'." He discovered Christ in that little loft of that relief building. He gave up that professorship in the university, and came to us in a high school that we were establishing outside of Warsaw, and he gave up a salary of three thousand dollars, which is a very big salary in Poland, and we paid him a thousand, and you know there is always a change that comes over a man when he gives up a three thousand dollar salary for a thousand dollar salary. You mark that. And only two years from the time that he gave up that place he would have gone on a retired list where he would have gotten three-fourths of the salary for the rest of his life. He gave it all up. He took that little school, which has become a great school now, with one hundred fifty boys, and then he said to me, "I wonder if I can become a preacher? I am going to teach, but I want to preach also. I want to preach to the people in my republic. I want to preach until I have declared Jesus Christ across the boundary of this republic; just as I know Him, I want them to know Him." He became a preacher, and he is a wonderful preacher. I was out there in October last, and into the village where he preaches folks had come from ten different villages and some of them had walked twelve miles to hear him preach. The house was full, and all about the house they were standing. I saw out there several of the teachers at the university at Warsaw who had come out on the trolley seventeen miles and then walked out there another three miles to the village to hear him

preach. They were all men of no confession. I had learned to know one of them very well. He had the chair of economics in the university, and so I asked him why he came. "Well," he said, "I came because that man has a message that I never heard from anybody else." Brethren, you never get a message from men that they have never heard from anybody else unless first of all you have discovered Jesus Christ and can carry His very message to other men, and then there are multitudes of people that want to hear that message. Jesus Christ needs to be the most real person in the world to you and to me. You remember, perhaps, in the life of Phillip Brooks, when he was coming back across the sea from one of his visits to Europe, preaching in England, there was a man on board ship who called himself an infidel, and Mr. Brooks had been in his room alone for an hour, and when he came out, this man said to him, "Do you really believe in Christ? And do you think there ever was such a person as Christ?" And Phillip Brooks said, "Why, yes, I know Him." He said, "How?" He says, "I have just been spending an hour with Him—the loveliest hour of the day." It is a great thing for Jesus Christ to be so real to you and me that we can spend such an hour with Him that we can bear such testimony to Him, and that is the sort of testimony that we must have to vitalize the work that we are doing or are trying to do. The most wonderful knowledge that we can bring to men and to the world is this revelation of Christ. They need it more than they do any other sort of philosophy, if you choose to call this philosophy. They need it more than they need any sort of theories of religious education, as valuable as they are. It is the supreme knowledge that the world needs to get and, friends, how will the world get it unless the church and the Christian organizations have that knowledge to bring to the world? I am not talking about any theory of the Lord Jesus Christ. I am not talking about any theological statement concerning Christ. I am talking about a personal knowledge of Christ—the discovery of Him that shall make your life a living, moving power for Him in this world. Now I do not know how successfully we are going to learn to co-operate better than we are now in the world's salvation. We are only differentiating by denomina-



tions and groups of one sort and another, but just at this time we differentiate in the groups themselves as to our creeds, our theology. I do not know how serious that is, perhaps it is going to be through a program of discussions, honest discussions, that we will come to an understanding, but I rather think that the way of a larger co-operation between Christian groups, churches, Y. M. C. A.'s, and what not, is not going to be through a path of discussions of theology or plans, but that it is going to come because every group is really Christian, because every group knows Christ, and He is the one adequate unifying power in this world between groups of folks who say they believe and they do, only they don't demonstrate it in their lives so effectively that other folks are drawn to them. Now, brethren, I am concerned, as every Christian man and woman must be in this day as we face the world's task that we do face, for a larger and more effective and adequate co-operation between the Christian bodies of the world. That has got to come in order for us to carry on like we ought to carry on. It will come when you and I and other men and women who make up these groups know Jesus Christ as He is, and reveal Him as He is to men, and then there will be no rivalry, but let us put the emphasis where it belongs—not just on creeds, not just on methods of teachings, not just on plans and programs, but let us put the emphasis where it belongs—on the discovery of the Lord Jesus Christ and the revelation of Him to other men and women.

ROBERT EDWARD LEE

(Continued from Page 6.)

will out-shine, outweigh, and far out-last all the spectacular glories of his military career.

And now, in conclusion, let me say also in all sincerity, General Lee was, and is, and I trust shall forever be, a contagious influence and an inspiration to our whole South and our whole nation. We live in a different age today. That old age of utter poverty, that old Southern age of aristocracy and slavery, that old exclusively agricultural South—they are all submerged and swept forward in a vast industrial South that our fathers and grandfathers never dreamed of. I lived through the awful poverty of the South after the war, as a boy, and I thank God that that era of hopeless, grinding, unimaginable poverty seems to have passed away

forever. No one rejoices more than I at the wonderful industrial prosperity of our marvelous advancing South. And I say with all my heart, let the swift development of her natural resources continue and increase. Let her growing wealth and power be felt all around the world, and her growing commerce carry her products all over the world. Let ever-leaping mountain cataracts be yoked to the service of man. Let our fair fields grow whiter with fleecy cotton, more golden with ripening grain, more stately with waving corn, smiling back in yet more fruitful beauty on our sunny southern skies. Let the wealth of the world continue to flow in ten thousand ever increasing channels among our people until ease and culture and health and material comfort have lifted the heavy burden of hopeless toil from every Southern heart, from every American heart, and every American home. But let the old chivalry and courtesy and open-hearted hospitality that distinguished that ancient South remain the heritage of their busier sons. Let the old sense of honor and personal dignity and personal integrity hold back our young people in this busier age amid all the perils of the modern market place. Let the old chivalry and loyalty and devotion to one another that distinguished that age, hold its place in spite of sordid cares and our universal haste to be rich. And above all, let the old devotion to the cause of Christ and to Christian ideals, let the old Christian devotion weld together in loving unity and harmony the Southern rich and the Southern poor. May our factories, our businesses, our marvelous business enterprises, not only be the wonder of the world, but the blessing of the whole world, and unite us and all our people together as they once were united in the past, unite them all together in endeavoring to carry forward the cause of Christ, the cause of Christian self-sacrificing, loyal-hearted civilization to the very end of time. Oh, my fellow Americans, thus and thus only can we maintain and cultivate the ideals of Lee and his associates, of our fathers, and our grandfathers of the old South, and of the old North as well. Thus and thus only can we yoke the cart of our rushing material prosperity to the onrushing chariot wheels of the divine and invisible purpose that runs through all the ages, and

Cast in this sublimer mold,

May the newer South shame the old.

WHAT WILL YOUR BOY DO THIS SUMMER?

*"Have you smelled wood smoke at twilight?
Have you heard the birch log burning?
Are you quick to read the noises of the night?
You must follow with the others, for the young men's feet are turning
To the camps of proved desire and known delight."*

Earnest parents have, until recent years, regarded the summer months with apprehension. The problem of a long vacation—in the city—"was beyond them." Perhaps no single thing has done so much to change this feeling to one of real anticipation as the camping movement. Begun in this country in 1885 by the Young Men's Christian Association, when Sumner F. Dudley, a business man, began taking "his boys" out to beautiful Orange Lake, in New Jersey, it has grown increasingly, until last year 150,000 boys felt the helpful influence of the Association camps.

The lessons derived from camping experience are numerous. Under the influence of Nature and Nature's God, boys learn to live together, one of the most fundamental lessons for society. Self-reliance, initiative, dignity of work, training in the senses and the imagination, learning to see the big things in the little are also present. The give and take of "camp chores," the sharing of time and energy, interest, and even clothes with one's bunk mates and fellow campers, the team spirit in work and play, the long hikes, cooking over an open fire (and ability to eat what one has cooked), rolled up in blankets looking up into the "infinite meadows of heaven," quiet talks with men who are chosen for their capacity for

friendship; men of character, of desire to see every boy become his best, the quiet gazing into dying embers, the group discussions of boys' vital problems, the use of hand and brain—all these and more, the camp under Christian leadership has come to mean to an ever-increasing number of boys.

Four years ago Blue Ridge saw the need for a long term, high class camp for Southern boys. SCY Camp was started to meet this need and has grown gradually in numbers each year. The desire to keep it from becoming an "institution" has been uppermost. The personal needs and interests of the boy are studied and an adult leader for every seven boys insures individual attention.

SCY Camp combines the opportunities which the Blue Ridge equipment of athletic field, baseball grounds, boating and swimming lake, tennis, nearly two thousand acres of virgin forest, make possible, with the finest leadership in Southern young manhood that the colleges of the South are producing—to make the eight weeks of the summer a constructive, Christian character building experience for every boy who enrolls in SCY Camp.

A handsome illustrated folder giving particulars of the camp will be mailed on request to C. B. Loomis, Director of SCY Camp, 2015 Grand Avenue, Nashville, Tenn.



Self-Denial*

By DR. J. O. ATKINSON, Elon College, N. C.



DURING the days in which we have been together in this high and holy place, one is persuaded that we have faced a common task frankly, for that of making known to all the world our Lord's Christ is a task most pertinent and common to all earnest followers of the Lord Jesus. Then facing that task, our investigations and analyses have brought us to the very conscious conclusion that it is a task fraught with infinite difficulties, and problems insoluble by the human mind. Facing the problems growing out of this common task, we have fortified our faith with the repeated thought that after all the task is not ours, but God's; and the problems are not ours alone, but God's; and that from the beginning He purposed in His heart, planned in His mind, that one day His Son, our Lord, should be made known to all the earth, and that the nations from the uttermost parts should know Him, and that the glory of the Lord should fill the earth as the waters cover the sea. These facts we have frankly faced during the days of the past week. It would, therefore, seem to one most fitting that in our worship today we reverently make the inquiry of the Lord, what His will is toward us in the unfolding of His plan, and the making effectual of His purpose in the world. In such an inquiry we are not left in darkness or in doubt, for our Lord's Christ, while giving a program, gave also a method of procedure in making that program effectual in the world. Our Lord, in making a plan for world-wide redemption, makes clear what His methods of procedure are and what the principles are on which those methods themselves are based.

On one occasion our Lord faced those who were

intimate with Him, and had a confidential conversation with them. In the end of that conversation He revealed His own heart's aspirations, desires and ambitions. He revealed the method by which the plan of God was to be carried out, and the purpose of God was to be made effectual. May I read you that conversation as Luke records it in the ninth chapter of his gospel? When Peter, through a revelation, had discovered the truth, and had made the immortal declaration that, "Thou art the Christ, Son of the living God," Christ, looking into the face of His friends, said, "Now you have the secret, and I will face you with another and a still more profound secret."

"The Son of man must suffer many things and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, If any man will come after me, let him deny himself and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged if he gain the whole world and lose himself, or be cast away?"

There are two factors in society that control conduct and shape character. These, broadly speaking, are *principles* and *persons*. Persons persuade us or dissuade us, influence us in our immediate activities or in our remote possibilities; but principles are they on which we build the foundations of life and from which foundations we are not moved. Now our Lord, in the revelation that He made of the secret of His heart, declared the fundamental principle of life and of Christianity is self-denial. In the case of our Lord's Christ we find the principle and the person identified. There is no separation in His case, for one cannot think of the Lord Jesus without thinking in terms of self-denial. All the resources of heaven and of earth were at His disposal. He could therefore have been born in a mansion. Instead He was cradled in a manger. He could have spent the days of His earthly career

*Stenographic report of an address delivered at the Missionary Education Conference, Blue Ridge, N. C., June, 1926.



in a palace. He says of Himself, "The foxes have holes and the birds of the heavens have nests, but the Son of man hath not where to lay his head." He could by His own choice have sat upon the throne of the Cæsars, wielded the sceptre of empires, and passed out from earth amid the plaudits of His fellowmen. He chose, on the contrary, to walk the way of the lowly and the humble, to die on the accursed cross amid the taunts and jeers of His fellowmen. You can't think of Jesus our Lord without thinking in terms of self-denial. It is not impertinent to inquire as to why our Lord chose self-denial for Himself in unfolding the plan of God and in carrying out the purpose of God, a plan whose scope was to embrace the world. Why did the Lord Christ choose the way of self-denial? One is driven, with such an inquiry as that, not to the common or cultural mind, but to the mind of God and to the teachings of the Lord Himself. The first of the reasons to which we are driven, as we contemplate the words of the text, "If any would come after me, let him deny himself and take up his cross daily and follow me," is that He said it for *our sake*. It was for us He said it. It was for our welfare, for our achievement, for our glory, that He said it.

It would be delightful to spend the whole period of our worship this morning in meditating upon those who have made vast contributions to the world of industry and enterprise, and how they themselves came to the fulfillment of their own life and to the glory of their own task through self-denial. Let us take one or two such instances to open the field for broader meditation. Once upon a time a man conceived the idea of lifting from the bending back and strained eye of womankind the burden of garment making, that it might be more rapid and less irksome. Yet it is a fact of history that the man who did more for garment making than any other man that ever lived, gave to the world his invention and came to the fulfillment of his manhood and of his character out of such a practice of self-sacrifice and devotion to his duty that when his wife died and was buried, he had to borrow a suit of clothes that he might appear at her funeral with some degree of decency. A while ago it was the speaker's duty to be in a certain city

north of Norfolk, and after a very busy day in that city, weary and worn with its worries and the task, he sought a steamboat, because he was due in Norfolk the next day. After a splendid repast of an evening meal, he took himself to his quarters that were more comfortable than those of his own home, flung himself down amidst surroundings that were inviting to rest and comfort and ease, and the next morning awoke standing in the harbor at Norfolk, Va. Who made that possible, and out of what sort of life did that come? The man who gave a steamboat to the world was called a mad man, and was compelled to follow such principles and practices of self-denial that the men who helped him in his mad scheme received their meager wage from an almost empty hand. The contributions to industry and to enterprise, if we follow them, have been made out of self-denial.

We come now to the more pertinent consideration of those who have made real contributions to moral and spiritual life and achievement.

Last fall we were studying the life of Paul, and it must have beaten in upon the mind and heart of all students of that great life that he was having a hard time of it. There had been a day when it had been easy—a man engaging in the delightful pursuits of cultural development, in the practice of the law. Then God calls him to make permanent contribution to his fellow man, and his hardships begin. Out of the principle of the practice of self-denial Paul came to the fulfillment of his own destiny, to the glory of his own life, and to the achievement and enlargement of his own nature, his own manhood, and his own destiny.

A few weeks ago there was found on the speaker's desk one morning a new volume about Robert Morrison. He immediately began to peruse those pages, and a marvelous thing—marvelous because so universal and so true—was revealed on every page, namely, that here is a man who dared to accept the challenge of his Lord when his Lord said, "If any man would come after me, let him first of all deny himself." We know the story of how Morrison, unaided, in cramped poverty, without prestige, requested his own government that he might carry the message of hope to a nation in despair, and how he was refused that simple, humble request, and of



how he took himself to New York, and one day walking the streets of that city he met an old sea captain. "Captain, I want to go to China." The old captain said, "And why, sir, do you wish to go there?" "I wish to go there to carry the Chinese the message of the gospel of the Son of God." The old captain looked him in the face and said, "Do you think that you can convert the Chinese?" Morrison replied, "No, I don't think I can, but I think my Lord can." The captain said, "Are you going alone and single-handed to stay out there in China and preach the gospel?" "That is my purpose." "Well, you are a fool, but if you will pay me the price, I will carry you." We know of how Robert Morrison, out there in Canton, practiced through years of his early career the very principle laid down by which our Lord's Christ faced His cross, not in despair, but in hope of eternal achievement, that spirit with which every follower of His may also face a future fraught with difficulties and dangers. One need not dwell on the thought of how Robert Morrison fulfilled the enlargement of his own mind and heart, because he followed such a principle. One thinks of David Livingston when Stanley went out to find him yonder deep in the jungles of Africa. "Come home, David," said Stanley. "A world is waiting to cast her honors at your feet. The universities want to honor you with academic degrees. The world wants to honor you with its wealth." "Stanley, go back and tell them that I can't come. Say to them, 'God's blessing on every man who will offer a prayer for needy Africa, the open sore of the world'." We know the rest of how, to his dying day, he pressed onward in the pursuit of that program of God, according to the method of procedure of the Son of God, and of how when his attendants finding him dead said, "Yes, the white man shall have your body, but Africa shall have your heart." It was for Africa that he gave his heart in the practices laid down by our Lord Christ when He said, "If any man will come after me, let him deny himself." Is it any wonder that today when one visits the last resting place of the great in Westminster Abbey, history tells us that more pilgrims inquire as to the last resting place of David Livingston than any of the world's great that lie buried there? Why great? He dared to venture out and to make the procedure

of the Lord his procedure, and the message that the Lord adopted for him, his method, in order that the program of God, the ever unfolding program of God, purposed in the mind and heart of God from the beginning, might be made effectual in the world. When Jesus said, "If any man will come after me, let him deny himself," He had us in mind—said it first of all for our sakes, for each individual's sake. For it is through the practice of self-denial that a more complete manhood and womanhood are achieved.

Then there was a second reason why the Lord said that, and one only has to consult the Word to make the discovery. He said it for the sake of *the Kingdom that He had come on the earth to build*. Jesus was a student. He was acquainted with history. Standing there heart to heart, and face to face, with his intimates. He said to them, "The cross looms large before me. Beyond the cross is a crown with a kingdom." Looking back down the vistas of time and over the page of history the fact loomed large in the Master's mind that there had been kingdoms of might and of power in the earth, but they were only a memory now. The kingdom of the Pharaohs in Egypt, for instance, was but a memory. And then He thought of another kingdom. One does not have to go far into the chronicles of the past to recall it. There had been the mighty kingdom of great Babylon; Babylon with her ivory palaces, Babylon with her hanging gardens, Babylon with the glorious achievements of her infinite wealth and grandeur of civilization. Yet mighty Babylon had perished from the earth. Then drawing His mind and eye from the past He realized that there was a kingdom then in the world, an empire whose laws were enforced by force, whose dominion stretched over the earth; and He knew that the dominion of Rome, like that of Babylon and of Egypt would perish from the earth. He knew also that many another kingdom would be established in the world, and that all of these kingdoms that had been established and had perished, had one and the self-same foundation, namely, the foundation of indulgence, of enrichment, of the getting of power. And now because He would establish in the world a kingdom that should never perish, and to which there should be no limits from the



rivers to the end of the earth, as He looked to the establishment of that kingdom, He said, "If any man would come after me into the kingdom that I am to build, let him deny himself and take up his cross daily and follow me." He would build His kingdom in no other way, for He knew that to do so would mean a perishable kingdom. He had come to plan a kingdom that hath foundations, a city whose builder and maker is God. In order that the kingdom might be inhabited by souls like unto His own, by those upon whom He could depend and through whom that kingdom should be made everlasting, He laid down the principle given us in the text, namely, that of self-denial.

Then He said it for a third reason. First of all He said it for our sake. Secondly, He said it for His kingdom's sake. And then He said it *for His own sake*.

After our Lord had arisen from the dead and had conquered all the hosts of death and the grave, and discovered that He was in the possession of all power on earth and in heaven, He put all the passion of His resurrected power into one command. Hear it: "Go ye into all the world and preach the gospel to every creature." Why was not that commission given to the angels? For the simple reason that it would have entailed no spirit of self-sacrifice on their part. It would have entailed no further self-denial, nor faith in the Son of God, for they were already redeemed and their robes had been washed and made white in the blood of the Lamb. But looking into the faces of individuals yet in conflict in the flesh, and knowing that to command those individuals to go into all the world would entail hardships, difficulties, and self-denial, He committed to them and to us the greatest and the most gigantic task ever thought out in the mind of God, or entrusted to the energies of man. He did this because He wanted men and women, through the principle and practices of self-denial, to be willing to own Him Lord of Lords and crown Him King of Kings. The most unselfish deed one will ever do in this world, and the most Christ-like contribution one will ever make, of time, or talent, or money, will be that made for Jesus' sake in giving His message to those who have it not; in making known His love to those who do not know it, and giving to others

the chance that made us what we are. Let us see if that is not the most Christ-like and most unselfish deed or gift. Let's divide up our deeds and our giving. First, of charity. It begins at home. A few days ago there was a poor sick man near the home of your speaker. He was sick and in need of the necessities of life. A basket of food was taken to the sick man and, after a few words of fellowship, he looked up into the eye of your speaker and said, "It is mighty good of you to come and help me. May God bless you, and if ever you are in my position and I in yours, I will remember you." Your speaker went away to a degree compensated. He felt a little better. He had, to a degree, got his reward. Now, take benevolence. The speaker lives close to an orphanage in which a hundred or so fatherless and motherless children are sheltered and protected, clothed and fed. Whenever the plate passes around for an offering for the orphanage, he makes a contribution with joy and delight, and secretly in his heart he may say, "You are a father. One day your children may be fatherless and homeless in such a place. You hope there will be found people in the world who will take your children and care for them." Then I trace my benevolence, or may do so, back to myself, and get some compensation. Or take our gifts to promotion. Your speaker lives close to a college. This college was erected, established and is sustained for the purpose of promotion, and whenever the plate is passed, it is a privilege to give some contribution for those fine young men and fine young women, so that they may be prepared for life's duties and tasks. On graduation day, or sometime in the future, he may meet one of those fellows and, looking into his face, may grasp the hand and say, "I thank you for your help while in college." Some degree of compensation comes. So on through all the round of benevolence and of charity. But when I lay my dollar on the altar of God to help carry the message of love and of life to the fields afar, I never expect any honor or glory or thanks of man. I have done that for Jesus' sake. He challenged my faith in my fellows to believe that they would see to it that the contributions reached the desired aim; and He challenged my faith in Him to believe that I could part with my contributions with no thought of self, no thought



of worldly praise, no hope of any worldly thanks for that unselfish deed. I submit that that is the most unselfish, Christ-like gift I will ever be permitted to make. And so when Jesus Christ said, "If any man will come after me, let him deny himself and take up his cross and follow me," He said it for His own sake. Self-denial leads to self-mastery. And our Lord would have us masters of ourselves, of our fortunes, of our passions, and of our ambitions. That's why He said it for our sakes. And then He invited us by this process and method to come into and occupy with Him a kingdom that should never perish from the earth. That's why He said it for the kingdom's sake. And then for His sake. As we have mingled together here during these days, one has been made to feel that here is a company of folks who are facing a common task, seeing great problems that loom large on the horizon, and enjoying a fellowship that is more than earthly. We are doing it for His sake, practicing the simple, homely virtue of self-denial.

Will such a principle take away all the glory and all the glamor of life? Then I bid you contemplate the words which immediately follow the text, and therewith be content: "For whosoever would save his life shall lose it. Whosoever shall lose his life for my sake, the same shall save it."

We may close our meditations with the thought of the master artist and his faithful servant—that

artist who had erected his easel on the edge of a high rock and for weeks and months toiled away on the great achievement of his life. It was now about brought to perfection, and in the nervous excitement of the conquest of life's task, with his hands upraised, wondering whether there was a place on his great painting that needs another stroke. Then his servant discovered the danger of his master. He knew that argument was of no avail, and with a stone and a hard fling, he brought the picture, easel and all to the ground, and in a moment destroyed the work, the love, and achievement of his master. His master said, "Sir, in your folly and madness you have ruined my picture," and the servant, looking into his face, said, "Yes, master, I have ruined your picture, but God knows I have saved your life. You were on the verge of the precipice and I knew that argument would not avail." Our Lord Christ, who made Himself the servant of all, may destroy many a beautiful picture for the young men and the young women here today, a picture of political achievement, a picture of cultural development, a picture of the accumulation of wealth; but the Son of God looks in your face today and says, "If any man would come after me, let him deny himself for his own sake, for my kingdom's sake, and for my sake." In destroying your picture, He will save and redeem your life. To that end may God help us.



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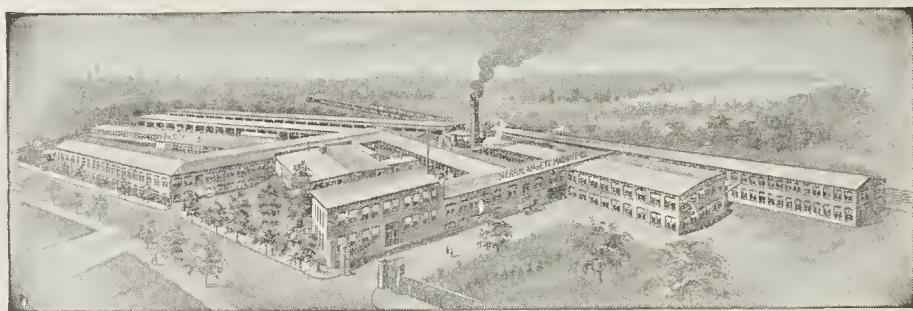
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The Blue Ridge Voice

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TENTATIVE SCHEDULE OF CONFERENCES FOR SUMMER OF 1927 BLUE RIDGE, N. C.

Student Y. W. C. A. Conference.....	June 7 to 17, inclusive
Student Y. M. C. A. Conference.....	June 18 to 27
M. E. M. Conference.....	June 28 to July 8
Community Y. W. C. A. Conference.....	July 8 to 18
Southern Summer School.....	July 19 to August 2, inclusive
Travelers Aid.....	August 3 to 10, inclusive
Industrial Y. M. C. A. Conference.....	August 5, 6, 7
Community Fund Executives	August 3 to 31
Social Service Summer School.....	August 5 to 28
Men's Evangelistic Clubs.....	August 12 to 14
Student Conference Y. M. C. A. and Y. W. C. A.....	August 24 to 31
SCY Camp for Boys.....	June 24 to August 19
Summer Quarter of Southern College.....	June 9 to August 31
Lee School for Boys, Second Year Opens.....	September 7, 1927



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"Aspirants For the Kingdom of God"*

Text, Luke 9:57-62.

By REV. CHARLES N. ARBUCKLE, First Baptist Church, Newton Centre, Mass.

IT almost goes without saying that if a cause is to survive it must have advocates. A principle must have proponents, a nation must have patriots, a teacher must have disciples and a Christian church must have Christians. Jesus was well aware of this necessity and with him it was the more imperative because his time was so short and his cause so important. And yet, the interesting thing about it is that in spite of the urgent necessity for disciples, in order that his work might be carried on after he had left us, he was always much more concerned about the quality of those who became his disciples than he was about the number of them. This probably explains why, as he approached his passion and the hour of his departure drew near, he withdrew from the multitudes and turned from the work of recruiting new disciples and gave his attention entirely to the training of the twelve.

When he went up to Jerusalem on that last sad journey, it was a pathetic little group that went up with him. They were perfectly loyal to him, perfectly devoted to him, but utterly failing to understand him. We may well imagine that some of them thought him unnecessarily severe in the con-

ditions that he laid down when he rallied men to his cause. With what amazement may they have seen the rich young ruler turned away. This young man was probably one of the most promising that ever sought to ally himself with the Master's cause. He had everything that we count worthwhile,—youth, wealth, social prestige, education, influence and genuine piety and yet Jesus turned him aside. So severe were the conditions of discipleship which he made for him, that he must leave all and follow him, that the young man was not equal to the challenge. The high calling of God was too high for him and so he made what Dante has called "The Great Refusal." Had Jesus compromised a bit with him his circle would have been enlarged, and, so far as the average man can see, would have been enriched by this new recruit. Jesus, however, knew what he was about and that his cause was far safer in a few hands well consecrated than in many hands only partly so.

In the 9th chapter of the Gospel of Luke the author has brought together a number of typical illustrations of the way Jesus treated those who aspired to become members of his Kingdom. The people who are here portrayed are just ordinary folks like ourselves. So I want to study their cases that we may see just what are the implications of our own discipleship. The first one who came was

*An address delivered at the Community Y. W. C. A. Conference, Blue Ridge, N. C., July, 1926.



a scribe, a young man who, I imagine, was a very likeable fellow and who said, "Lord, I will follow thee whithersoever thou goest." I think if such as he came into our churches we would say to him, "We are looking for just such fellows as you to become members of our church" and welcome him with open arms. But Jesus looked upon him with other eyes than ours. He saw him, verily, with the eyes of God and read the inmost purposes of the young man's heart. He knew that what seemed to be a bold and heroic resolve was really nothing but



DR. CHARLES N. ARBUCKLE

an ill-considered impulse. It was genuine and fine so far as it went, but the young man had not stopped to count the cost and Jesus knew it. So, in order to tap the deepest sources of the young man's devotion he said to him, "Foxes have holes and the birds of the air have nests but the Son of man hath not where to lay his head." Jesus was not talking about his poverty when he said this. He was not poor in the sense that he never knew where he was to find the common necessities of life, but he was speaking of his spiritual vagabondage. He had no place of shelter. The people of his own village had cast him out with murder in their hearts. Samaria

had denied him common hospitality and Herod was seeking his life to take it away. His enemies were closing in on him. What he really said to the young man was, "If you follow me, you take your life in your hands." Here the account breaks off. Nothing further is said and I suppose it is because there was nothing further to say. The high calling of God was too high for him also.

The next man whom Luke mentions, Christ invited to follow him and the man replied, "Yes, Lord, I will follow thee, but suffer me first to go and bury my father." That seemed to be a very reasonable request for any man to make. Jesus replied to him, however, in a way that seems at first glance to be almost hard-hearted, "Let the dead bury their dead, but go thou and preach the Kingdom of God." But Jesus knew what it was best to say and he sought to say it in a way that the man could never forget. To bury one's father was a very respectable and filial thing to do, but there was something at that particular moment in that man's life and in Christ's life that was far more important than burying any dead man, even one's own father. There was a ministry to the living that was calling more imperatively than the ministry to the dead. The young man wanted to do the obvious thing, which was to bury his father. That is always the obvious thing to do with a dead man and there are always plenty of people who will see that it is done. But there are few who see the urgency of the Kingdom of God because that is not obvious. Jesus knew that his cause could be saved only by those who could step out of the good and respectable routine of life and do the unusual thing. Nothing further is said. It looks as if he too found the high calling of God too high for him.

The last man whom Luke mentions was a volunteer. He said, "Lord, I will follow thee, but let me first go bid them farewell which are at home at my house." This man was still bound to his past. Confronted with the Kingdom of God, the home ties were put above the Kingdom ties. It was often the burden of Jesus' message that the Kingdom of God must come first. To him Jesus spoke an unforgettable word. A word that summarizes all that he ever said to those who would be his disciples. "No man having put his hand to the



plow and looking back is fit for the Kingdom of God." The meaning of the Master's figure is apparent. To plow a straight furrow one must give his whole attention to his task. The Kingdom demanded that a man give his whole self to its service.

Jesus seems to be very exacting in the demands that he made of these aspirants for his Kingdom, but he was really saving himself trouble. It was a good deal harder for him to bear the infidelity of his friends than it was to bear the hatred of his enemies. He did not want people to attach themselves to him as devoted disciples only to forsake him in a crisis. So he told them the worst from the start. "Be ready to die for me, be ready to take up your cross and follow me, be ready to break your home ties, be ready to attempt the unusual." He would not have men follow him with any illusions as to what discipleship meant. He was giving the Kingdom its proper place in the human heart. He made it first and above all. Always he wanted men to be downright in earnest about it.

Everything that has been said thus far you have heard a hundred times before. Your ministers have said them to you again and again. You have read this chapter of Luke's Gospel for yourself many times, but I would raise this question: Having heard and known all this before, has it ever made any real difference in your life? Did it ever really take hold of you? Did you ever really believe it? When we see Jesus turning aside from his Kingdom a young man whom we would be glad to have in our churches, we get uneasy. We may well become uneasy and begin to suspect that there may be some measure of devotion that our Master is requiring to advance his Kingdom that we have missed. We may rest assured of one thing, The Kingdom of God is to be advanced in the world only by the kind of consecration that Jesus was demanding of these people. A church can get along on much less devotion. It has to. The Kingdom, however, demands this heroic type of service.

In our churches we specialize on belief. We are exceedingly anxious that men should believe aright. We are much concerned over the form of our creeds, but we rarely stop to consider that if the world were going to be saved by belief it would already have been saved many times over. Important as

right-believing is, Jesus never said that belief would save the world. He said that only faith could save it and faith is living as if the things we believe were really true. The thrill in the Christian religion is to be found only in such heroic living. We have just as much Christianity as we live and no more. Belief may comfort us, but faith saves us. Faith is launching out into the deep at the command of Christ, even though you have toiled all night and caught nothing. You may believe Jesus to be the greatest teacher and the only Savior who ever lived, but you have no faith in him unless you do whatsoever he says unto you.

We have been studying in this conference the Beatitudes; studying them not in order to increase our belief in them, but, if possible, to find a way in which we may launch out on them. If you would know just what Jesus requires of an aspirant for his Kingdom, try living for a single day according to just one of the Beatitudes. Take, for instance, what Jesus said about the man who was poor in spirit who should possess the Kingdom of God. He is not a lean-souled man. He is a teachable man. A man who learns something from everybody. If you are a student, try attending your College classes a single day in this spirit of eager expectation. I happen to have some connection with a Theological Seminary and I know from sad experience the enormous capacity of the human mind to resist instruction. A man who goes to the school of life with a humble spirit will learn life's lessons and discover, as he sits at the feet of life's great teacher, the Kingdom of God. Or, say you try living for one day according to that Beatitude which counsels you to be meek that you may inherit the earth. It is very difficult to be meek for meekness is seeing yourself just as you are. Take away our illusions about ourselves and most of us would think that we were losing our inheritance instead of achieving it. But it can be done and life is simpler and vastly enriched when it is. If for one day you should attempt to be wholly pure in heart, evening would bring you home to pray, "God be merciful to me a sinner." This is what our Lord summons us to—attempting faith. Living as if what we believe were true. Not many achieve it. We demand in our churches that men believe. Christ demanded that



they follow. We may well ask ourselves if we have not lost Christ's emphasis more than we should like to confess. Our standard of measurement seems to be quantity rather than quality. We count the number of our communicants, but we do not weigh them. When we assemble in our great denominational conventions, the measure of a man's ministerial success is found in the number of additions he can report to his church during the past year. If the number be small, questions arise. "What is the matter with this man?" "Is his ministry losing its power?" "Has he lost the art of preaching?" "Has the spirit of God departed from him?" There was a time in the Old Testament, we are told, when it was dangerous to number the people, but now it is dangerous for one's professional career if he does not number them, and find a considerable net increase from year to year. How far removed is this emphasis from that of Jesus. There is no evidence that if our churches were twice as large they would do twice as much good in the world. There is no evidence that if we had twice as many people living under our democracy that our nation would be twice as great. We continually confuse expansion with advancement. We assure ourselves that the voice of the people is the voice of God and forget that the voice of the people cannot possibly be the voice of God save as the people have the mind and heart of God. All our preoccupation with religious statistics is in contravention of the spirit of Jesus as he exhibited it in the most critical hour of his life. He forsook the many that he might elevate the few so that his Kingdom might have a chance to survive.

I suppose, however, that there are practical men in our churches who would reply to so strenuous a Gospel as this: "Do you not think that you are just a little severe in your demands? Is there no middle course that is possible for us to find whereby a church can have both quantity and quality? Would not that be the better way?" Certainly, we must admit this sounds like a good suggestion, but it implies the impossible. It is the age-long experience of the church that it has never been able to gain both quality and quantity at the same time. Quantity is far easier to get than quality. It is five times easier to double the number of members in

any church than it is to prevail upon those members to become twice as good as they are. If we doubt this, let us make an experiment on this same practical man who makes the suggestion that we secure both quality and quantity. Let us demand that he become twice as patient, twice as clean, twice as devoted as he is, or even that he give twice as much as he does. We shall soon find that it is far easier to multiply numbers than it is to raise standards. The reason is not far to seek, namely: quantity production is always standardized, while quality production never can be standardized. The factory that has the largest output of anything always has a highly standardized product. The main concern of such production is to increase the output. When, however, the main concern becomes to increase the quality of the output, every single product must enter into competition with every other one. An illustration will make clear my meaning. We have, up in Maine, a benevolent old man who gained considerable notoriety last winter for having been invited to play his violin for Henry Ford. But Mr. Mellie Dunham is something more than a country violinist. He is also a maker of snow-shoes. He takes great pride in his product and every shoe is hand-wrought and turned with care. His one concern is that he should produce a very high quality of snow-shoes. An enterprising New York business man, wishing to capitalize Mellie Dunham's sudden notoriety, wrote and asked him to give him a price on a quantity of his snow-shoes. The old man replied, "The price per pair will be the same regardless of the number I make, for it takes just as much pains to make a large number as it does to make a few." He was thinking entirely of the quality of his snow-shoes and not of the quantity. He was always in competition with himself; always hopeful that the next pair he made would be better than the last pair. It was quality production.

This is the reason why, in the world as it is today, quantity and quality do not go together. Most people lead standardized lives. They get their morality from the accepted standards of morality. They get their faith from the accepted creeds of the church. But Jesus is demanding that men rise

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MILITARY TRAINING IN THE SCHOOLS



"For my own part, I much enjoy the charms of civil life, and find too late that I have wasted the best part of my existence."

"The great mistake of my life was taking a military education."

THERE would be no military training in schools, but for the mistaken idea in the minds of a large number of the public about certain educational values. The man on the street will tell you that the value of military training is its discipline and physical training. Neither of these popular notions will stand the light of analysis and reason.

Military discipline is based almost entirely upon the fear of punishment, which in sound systems of discipline is never resorted to, except as a temporary measure. Real discipline must induce the individual to act from motives of sound principle and not from fear of punishment. No discipline was ever effective that had its sole basis in the fear of punishment. Since military discipline depends on this principle, it is destructive of character rather than otherwise.

On the point of physical training, too, the argument is equally unsound, for military drill lacks very much of being a really efficient form of physical training, as is recognized by all authorities on this subject.

Aside from the fact that it inculcates militarism, it is really faulty in the very points on which its advocates lay their claims for its merits. Therefore, it is apparent that there is much objection to the system and no real advantage.

If there was ever an authority worthy to speak and be heard on this subject, surely Robert E. Lee would be this authority. As a master of military science he ranked at the top, and yet felt that the part of his life given to its pursuit was wasted. Would it not be wise, in view of the testimony from this source, for the youth of today to profit by this expert opinion and train themselves for other than the military profession?

The management of Lee School feels that it is contributing to the honor and good name of its great exemplar by propagating the ripper sentiments of his later years. Therefore, it provides a discipline to build character, not to make soldiers. It trains for careers that are non-military. Its appeal is to parents who want their sons trained for peace, not war.

JAS. A. PEOPLES, *Headmaster.*



"He Appeared in Another Form"*

By GEORGE IRVING

Religious Work Department, National Council of Y. M. C. A., New York City

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

And she went and told them that had been with him, as they mourned and wept.

And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them."

HE appeared in another form"—how characteristic that is of our Lord Jesus. He is constantly appearing in different forms to you and me just according to our need, the mood of our lives, our age, and the circumstances in which we find ourselves. Ever along the pathway He is doing that; and the man or woman who wants a monotonous sort of a jog trot life had better not link up with Jesus, because along that pathway there are all sorts of wonderful surprises. Isn't that one reason why children find Jesus so entrancing? All of us have enough of a child-like mind to be still interested in surprises and the Lord all along the pathway of life has endless varieties of them for us. Perhaps we never make a more expensive mistake than when we try to insist that young folks, especially, shall see in Jesus just what you and I see. Those of us who have gotten along into middle life, or after, whose lives have been disciplined and sobered and refreshed and delighted by the experiences, see vastly different aspects of the life of Jesus than does the lad just beginning the race. To me one of the most reassuring experiences these three or four years past have been to find by what infinite variety of roads men come into Christian life, and what variety of delights folks see in Jesus Christ, our Lord.

For these few moments that we have together I wish that we might think on some of the more commonplace and homely ways in which our Lord Jesus has been accustomed to appear to us, His friends, across these glorious years.

First of all, Jesus has the way of appearing over and over again as *the disturbing Christ*. Thank God, He does. We all long to settle down. We

want things to be tomorrow about as they are today. Men talk of people having "a comfortable living." It is an extraordinary word to use about Christians. You can't find any possible reference to it in the New Testament. Jesus comes along and smashes into all our self-satisfaction and smug complacency and says, "Arise, let's go hence." He met two young men, judged by all the evidence we can muster, in prosperous circumstances of life, ready for a comfortable home with a family around them and their own fireplace that some of us long for, and Jesus said to these two boys, "Come after me and I will make you, but I will also break up all your plans. I will lead you along a road where you will often have to sleep out under the skies without even a pillow under your head, and I can almost certainly promise you death."

And one day He came along a familiar path and saw a young man sitting in a tax collector's booth. He must have been a vigorous lad. He said, "Levi, this is not a big enough job for you. You are comfortable and safe enough right here, but, Levi, quit this and come with me and find endless risks and dangers at almost every turn, with a fair degree of certainty that one day you will meet a violent end." And my brothers in Christ, as you and I look, some of us very timidly, to the work that lies before us, I know you want to join with me in thanking God that our Lord Jesus all along the way before us will from time to time come and break up our finest plans and disturb us and send us out into entirely new roads. He appears over and over again as the disturbing Christ.

Our Christ, too, has been accustomed to appearing to you and me and to all His friends across the years repeatedly as the *peace-giving Christ*. Now, of course, that in no way contradicts what we have just been saying. We sometimes get an idea of

*A stenographic report of an address delivered at the Southern Summer School of the Y. M. C. A., Blue Ridge, N. C., July, 1926.



peace that is pretty nearly death. You remember that figure the distinguished Scotchman used when he spoke about the difference between death and peace. He said, "Here is a pool—no inlet as far as you can see; no outlet, everything is quiet and calm—but that is not peace—that is stagnation—that is death. Here is a little bird with its nest on a slender twig overhanging the very rapids of Niagara. Here the bird is on its nest in absolute quiet, and that is peace." I wonder how many of our fellow voyagers have looked over the prow of their little boat either in the mid-day of life or in the evening of life, with the storms just dashing around them, and have seen a familiar form walking toward them on the storm.

Just three weeks ago I was back in my old home where a whole troop of us were romping around twenty years ago in a big house. One day while I was there I went up into the old attic and found a motto that hung in our living room when I was a boy. It is work of art, but its meaning has been with me all these years. It is the familiar picture of Jesus walking on a raging sea. The thing that caught me as a boy and has held me ever since is the great saying under that picture. "It is I. Be not afraid." My dear fellows, if I might address myself particularly to you at this point, life is going to make demands upon you and me, but you may be just as certain that the Lord Jesus will come and say, "I know the situation you are in. I know what is beating about your life. Be not afraid. Be of good cheer. It is I. I control the storms of life and I hold you in the hollow of my hand."

Our Lord Jesus appears too often as the *castigating Christ*. I have chosen that word not because of its Latin origin, but because I couldn't find any other. One of the worst mistakes we ever make is when we think of love as a weak thing, and we say the Lord Jesus is a Lord of love. Yes, He is infinite love, but love is as terrible as an army with banners. Love can cut and love must cut under certain circumstances. Love must lash. Love must demand. Love must compel, and Jesus does that. But we ought to remind ourselves before we go a step further that the only castigation we have in the New Testament that Jesus delivered to anybody was not to the folks that you and I think of

usually as outside the Christian life. Look at the poor woman in adultery, the crudeness of it all. You know what Jesus said—"Go in peace. Sin no more." But we remember what He said to the smug, self-satisfied, respectable church-going people of His day, "You nest of snakes—you grave-yard full of rottenness." I am wondering sometimes, my friends, whether we are listening intently enough to hear these words of rebuke that Jesus must sometimes have to speak to you and certainly to me, as we go along our way with so little concern often for the central interests of His kingdom.

Our Lord Jesus appears, too, as the *empowering Christ*. In our day we say a good deal about the "Christian way." We don't say one word too much. I suppose we unite this evening in thanking God for the emphasis that has been placed upon the Christian way of life. Men never camp in a way unless they are mad. A way is to travel in, Jesus is that. But listen to me, if Jesus Christ is only a way, you and I are done for. I know a thousand better ways now than I am traveling in. I have a hundred better examples than I am following. I am looking for something that is going to lead me on and empower me to try to go that way.

I had an experience in England two summers ago. I was there on a leave of absence and we had rented one of those familiar vehicles, in which I am told about ten million of my fellow mortals travel. One day we were on a road that was perfect. It was laid down there by Caesar's hosts before the time of Jesus, and on top of these granite rocks the British Government had built a macadam top. I suppose you would call that a perfect road. I had a perfect machine of its kind. It was one of the few perfect days in England. I had as good an automobile map as I ever used, and we knew exactly where we were going—perfect road, perfect map, perfect machine, perfect conditions, and the machine stopped stock still. You know what had happened. It was not until I went back about a quarter of a mile where I could get some power (petrol they call it) and that we could go on. Thank God we know the way better today than we did ten or twelve years ago. But you and I need tonight—greatly and sorely we need beyond that more power to travel in that way. Jesus Christ offers to be



that power. He says, "I will do that for you. I am the truth. I am the life." The Lord comes along, over and over again, in the dusty path of life and says, "My friend, you are weak, are you?" "Well, when you are weak, then is the time for strength." "You need guidance now, do you?" "Then here is where I will come and guide you with my eye. I will lead you on."

Now, just this other word. We don't make any attempt, of course, to exhaust a theme of this sort in these few moments, even though we are capable of it, but we must say this other word, our Lord Jesus appears to you over and over again in the form of the *companioning Christ*. I believe Charles R. Brown, of Yale, is right when he says that just here is the essential difference between those who take the higher view of Jesus and those who take the lower view. The men who take the lower view will say everything beautiful about Christ that you and I will say and often shame us by the beauty of their statements about Him, but they will add (often with great sorrow in their voices), "But He is dead." You and I will say the same thing and more if we can, because I am certain we agree with T. R. Glover that the more you study the life of Jesus the less you will be able to describe Him in mere terms. We will say, He died, but He rose again and He lives today, and "I can talk to Him and walk with Him and tell Him He is my own; and the joys we share as we tarry there—none other has ever known."

There is a spot in old England that I visit every time I get to London. (I don't go to London every week-end, but once in a while I get over.) Two years ago I went right to the old Abbey to a spot that belongs to the human race if any spot on this earth does. The first time I went I couldn't get to it for the crowd that was around, but I went back the following day and I walked down there to that slab that many of us have stood over with uncovered head, a slab that covers all that is mortal of the remains of a Scottish weaver lad. One day in the heart of Africa, you remember, surrounded only by naked savages, with his teeth fallen out from scurvy, his bones racked by black water fever, his hair white, his arm hanging limp by his side where the bone had been crushed by the jaw of a

lion, his children back in Scotland, his wife lying there under the mango tree. And he wrote this: "They want me to come home and God knows I want to go home." And such honor awaited David Livingstone as rarely ever was given to a member of our race. "But I promised these black boys to bring them back to their villages and I am going to keep my word." And later on in the same journal he wrote these words: "I have a promise, 'Lo, I am with you always.' That is the promise of a gentleman." And in his great Scotch way he added, "And that is an end on it." And my brothers and sisters in Christ, we are thinking of the great days ahead. Some of us looking back over life, I suppose many of us, are partially defeated at least. No one of us here tonight claims for an instant having attained. We are all of the same category of men and women at least in this respect alike, that we have never begun to catch up to our ideal. Tomorrow we are going out into a day that will just be like the days that we left, but we can go out, if we will, with Jesus Christ, our Lord, and know His power daily. I think I know something of the temptation to discouragement. I had a homely experience one of the last times I came from Chicago to New York. I was on the Michigan Central train. It was such a simple thing, but it got me as a sort of a little parable. I was in a lower berth. (A curious thing has happened in the Pullman Company. They are making the berths smaller than they did when I first started traveling.) Now you have got two choices, as you know, in a berth, especially in the winter time. You can leave your window shut and suffocate, or you can leave your window up and blow out of your bunk. This night I had left my window shut and I half asphyxiated. The way I was doing was about the meanest thing a mortal ever does—I was pitying myself. My fellow secretaries, when you find yourself pitying yourself, you send for a veterinary surgeon, for what you need is horse sense. I said, "This is a fine place for a man to be." I had rather be home than anywhere under heaven, as you would, of course. I couldn't even take my exercise probably without butting up against the wall, and the train stopped and held up for quite a bit, probably five or

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A Radio Message

By DR. W. D. WEATHERFORD, as Part of an Hour's Program Presented by Southern College over WLAC, Nashville, Tennessee, January 18, 1927.

EVERYBODY loves a boy—a boy who is clean, wholesome, unspoiled, whose eyes can look into yours unashamed; whose body is as clean as nature itself; whose heart is as fresh and as true as that of a knight errant; a boy who is unafraid and unpolluted. If you have a boy of your own like this, or if you know such a boy, he is the pride of your heart.

This is what every boy ought to be, could be, and would be if he had the right leadership. The job of making boys like this is the biggest job in all the world. There are a few fathers—dad's, we like to call them—who have this high conception of boyhood, and who are willing to give enough time to make that conception a reality. But unfortunately most fathers seem to be too much crowded with business or other cares to give the time necessary. Some one else must furnish this leadership for their boy if he is to grow into wholesome manhood.

Every boy is partly made by his inheritance, but more largely made by his leadership. He is a hero-worshipper, and if he does not find a worthy hero, he will find an unworthy one. He must have a leader whom he can follow. Because of this fact there has sprung up the boys' clubs, the Scout movement, and the Boys' Department of the Young Men's Christian Associations. These organizations can do much for the boy if they have the right sort of leadership, but if they have an unworthy or a poorly trained leadership, they can do nothing, or they may even do harm.

It is to train a capable leadership for the boys and young men of the Young Men's Christian Associations that Southern College of Young Men's Christian Associations has been established. Southern College is a professional school of graduate grade located in the very heart of the educational center of Nashville. It bids for college graduates as its students and enrolled in its student body during the last college year of four quarters, students

who held college degrees from thirty-one different colleges and universities. It trains its men in religion, religious education, psychology of religion, Biblical interpretation, sociology, physiology, the history of the Christian church, and methods of work with men and boys. The College has been in existence eight years, and has already sent out workers to most of the leading cities of the South.

It has just laid the cornerstone for a half-million-dollar plant, where the choicest graduates of the South may get graduate training for the big task of being a brother and leader for the boys.

The Young Men's Christian Associations of America have buildings and equipment valued at two hundred millions of dollars, and of that amount about forty million dollars is invested in the South. Every city of any importance, most of the railroad and industrial centers, and many of the great university centers have Association buildings. The College believes that every boy who goes to a Young Men's Christian Association building has a right to expect a leadership which has Christian culture, a leadership which has skill in handling boys and young men, a leadership that knows the problems that face men and boys, and also knows the best that religion has to say in solving these problems. I want this kind of leadership for my boy, and I will not be satisfied with any less. What I want for my boy, you want for your boy, and we all want for every boy and young man of the entire Southland.

The task of Southern College of Young Men's Christian Associations is to recruit enough creative college graduates and give them the thorough professional training which will fit them to become leaders for the men and boys who come into the buildings of the Young Men's Christian Associations, and through these members it hopes also to influence thousands of others who come under the influence of this membership.

It takes a real man to meet the problems of men and boys in our modern age. I have a little boy



ten years old. My work takes me each summer to Blue Ridge, North Carolina, where I have a little summer cabin in the mountains. I have a big spring just above that cabin which supplies water at a temperature of fifty-three degrees, when it comes into the house. When my little boy was just five years old he began taking cold showers in this fifty-three-degree water. One morning when we stepped into the shower, he looked up to me and said, "Daddy, it takes a real man to do this, doesn't it?" My friends, it takes a real man to be a religious leader in the life of men and boys, and no man dare undertake so momentous a task unless he has the very highest motives and unless he secures the best training that it is possible to secure.

We believe, therefore, the task of Southern College of Young Men's Christian Associations in giving this professional training to the flower of the college men of the South is no mean task. We believe it is rich with meaning for the young men and boys of our whole Southland. We believe it can be done, and we believe that thousands of those who listen in on this program will want to see it done. We further believe you will want to cooperate with us in doing this big thing. If we train a leadership of high ideals, a leadership of heroic mould, a leadership of deep social passion, a leadership of Christian character, we will have done that which is above price, and have made our contribution to you and your boy in the doing.

ASPIRANTS FOR THE KINGDOM OF GOD

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above accepted standards and make new standards. The righteousness that he demand is an "exceeding" one. It must exceed the best standard of righteousness in our day just as he said it must exceed the righteousness of the scribes and pharisees in his day, which was the standard of righteousness of that time. If we look at the long list of things that need to be achieved before the Kingdom of God can come on the earth, we shall see to what a high quality of achievement he calls us. Look at our industrial maladjustments that need to be corrected; our attitude toward women and children that needs to be elevated; our race relationships involving us in the most difficult and pathetic of

human problems and calling for immediate settlement; our international problems challenging us to high courage and more daring political programs than the world has ever yet undertaken. Someone must do some adventuring if the call of Christ is to be obeyed. Someone must make the great experiments, consent to bear the great suffering and even endure the great failures that adventure may sometimes bring. Jesus was seeking such folk as recruits for his Kingdom.

Let us not think, however, when we consider these severe conditions upon which Jesus calls us to discipleship that he is calling us to a joyless life. He never calls anybody to such a life. The people that follow him most closely are not the joyless people of the world. He is calling to a life ever youthful, hopeful, adventuresome and satisfying. It is characteristic of the spirit of a child that he is willing to attempt new things. The joy of new accomplishments is the great thrill in life for him. It is this spirit of eternal youth Jesus would have us possess. A spirit which will send us out to make conquests in the world for him. In fact, the sum of all that I have said to you today may be expressed in a single sentence: There is not a chance in the world for you to be any happier than you are until you attempt to be better than you are. You can go on being more of what you are and tomorrow can be just like today, but it will not increase your happiness. The unhappy people in the world are those who have struck a standard and are not trying to improve it. They never compete with themselves. They never strive to rise to anything higher. They have lost their zeal. They have lost their aspiration and their vision and many of them wonder why the joy has gone out of life. Jesus would prescribe for them a little more sacrifice, a little more adventure, some new interests, broader sympathies and even some more generous ideas. He calls us to the larger life in which all joy is to be found. Can it be possible that he was right in making such seemingly severe demands upon those who would aspire to a place in his Kingdom? If he were, and those who have gotten the most out of life agree that he was, then may not the sun go down on any thoughtless day lest we lose the joy of life which is the joy of the Lord.



Blue Ridge Working Staff, Summer of 1926*

By B. F. VINCENT



HERE is a place in the mountains of Western North Carolina called Blue Ridge. To one who has spent a summer there on the working staff and caught the spirit of the ideals for which Blue Ridge stands, the term "place" is no longer applicable. One feels lifted above the drab realities of life, with one's feet placed upon a high plane of faith and hope. Human nature is seen in such a light as to make one feel the value of and to appreciate personality. The boys

*Mr. Vincent is a student at Southern College and will graduate in August. He has been a member of the Blue Ridge Working Staff for the past three summers.

and girls who gather there enjoy a fellowship that cannot be had on other similar grounds. For three months the members of the staff live on a high Christian plane where love and service become the law.

During the first few days of June, 1926, there gathered at Blue Ridge one hundred and ten boys and girls from a large number of the leading colleges and universities of practically every Southern State. They had agreed that for three months they would work, play and study. To be sure it was an adventure; the anticipation of a new experience. Even at the beginning it would have been hard to have found a happier bunch of college stu-



WORKING STAFF OF 1926



ALL MEMBERS OF THE BLUE RIDGE STAFF



dents. They were happy because of what they felt was just ahead of them. They knew there were going to be tasks to perform, but these tasks were such that made the students happy as time went by, because they were meeting human needs. These selected college students made life pleasant for the many hundreds of guests and delegates who came up to Blue Ridge during the summer. They helped to carry on that traditional fellowship which has been so wonderfully built up and maintained at Blue Ridge from summer to summer.

The summer of 1926 brought with it a new adventure. The Student Government idea was in-

Building and one from Scy Camp, and five girls from Martha Washington. The function of this Council was more to plan activities than anything else. In a very remarkable way the students assumed their responsibility to themselves and to each other, and the summer proved to be one of the best for both the students and faculty as well as for the management.

Some how or other there is a type of cooperation between the workers and the heads of departments at Blue Ridge that takes drudgery out of the most menial task. Those who are in charge are thought of more as leaders than anything else. As is to be



THE STUDENT COUNCIL OF WHICH MR. VINCENT WAS PRESIDENT

troduced. There is a traditional student government which does not mean very much and has fallen into disrepute. A new idea was tried out at Blue Ridge. Each student pledged himself or herself to maintain the ideals agreed upon at the beginning of the summer. Moreover, each student felt a responsibility toward his fellow students and agreed to speak to them concerning misconduct. After this had been agreed upon, it took very little machinery to operate the plan. There was, however, a student council composed of the officers of Southern College, five boys, four from the Asheville

expected all types of work are to be found there, but it is labor that has been dignified through the spirit of service. The boys are to be found in the laundry, preparing clean linen for the delegates; in the lobby of Lee Hall, ready to assist with baggage and to run errands; in the bookstore, to point out some of the best books to be had; in the baggage room, ready to see that every piece of baggage is gotten in and out on time; on the lawn, making the grounds "a thing of beauty"; and in many other capacities, ready to serve. The girls, too, are to be found doing tasks that are necessary for the well-



WE SERVE



THERE ARE NO MENIAL TASKS AT BLUE RIDGE

being and comfort of individuals—such as serving in the dining room, the pantry, and in bed rooms. The success of the Blue Ridge Association in fulfilling its purpose last summer depended not a little bit on the conduct and attitude of these college boys and girls toward their work.

There is possibly no place where work and play are so well combined. Time is given for every student to have some recreation. The working staff shares in the use of the tennis courts, the lake for swimming and boating, and the baseball and the volleyball courts. Time is given for short and long hikes and over-night hikes on which individuals come to know each other in a real Christian way. Play is a part of the daily program and most of the workers take part in the play life at Blue Ridge.

Not only are work and play combined, but study enters as a third element. Since the members of the working staff are students, and most generally are students looking toward some definite Christian task as a life work, they are given an opportunity to study. Such courses as will be of vital benefit to any Christian leader on any campus and in any life task are offered. At the same time they may act as stimuli for definite Christian service. Every student on the staff carries one or more courses and is expected to complete the work for which credit is given. This makes Blue Ridge a training place for young Christian leaders.

HE APPEARED IN ANOTHER FORM

(Continued from Page 8)

ten minutes, and here is the mood I was in. I said, "What dump is this we are at now?" And I just flipped that blind and there stretched out at my very feet, just within a stone throw of me, was the sheer glory and well-nigh infinite power of Niagara, and I was inside my little tin box pitying myself and thinking of my limitation, when God had within my reach infinite beauty and well nigh infinite power. Oh, my dear fellows, if only you and I tonight again tonight for the thousandth time probably can just again by art of will flip that blind that separates us in any particular from our Lord Jesus, and give Him a chance! He has energies for us compared to which Niagara is just the toy of a

child. Will we do it? He constantly appears as a Christ who will companion and empower. As we go out we go not alone, but we go with a certainty that we may walk literally with His hand in ours. You can call that mysticism if you like. You will never get rid of facts by calling them names. Jesus Christ means to walk down the hard, dusty pathway of life with just such folks as us and to enable us to come off more than conquerors—more than conquerors.

Blue Ridge! Our Blue Ridge!

1. *Body*

To make the Temple of the Soul
More beautifully strong,
We climb the shaded mountain trails
And sing the mountain song.
We give our hands to sturdy tasks,
And choose a healthful way
To serve—by willing steps create
Upbuilding work and play.

2. *Mind*

Mature intelligence unfolds;
For men of wisdom stand
Within our walls. We learn a way
For youthful mind and hand
To grow in knowledge and in power;
We turn the summer's page,
Discovering a growth of strength,
A beauty, new with age.

3. *Spirit*

A Spirit-food is in the feast
Of beauty on our hills,
And in the flaming glory which
The Western Heaven fills,
The mighty evidence of God
Has touched a reverent flame
To burn before the majesty,
Which earth and sky proclaim.

4. * * * * *

You, Blue Ridge, build a Temple pure
Wherein a spirit dwells;
You place a Book of Thought inside
Which useful life foretells,
And over all, dispelling dark,
A shining Spirit-light
Forever burns, to keep the Book
And all the Temple bright.

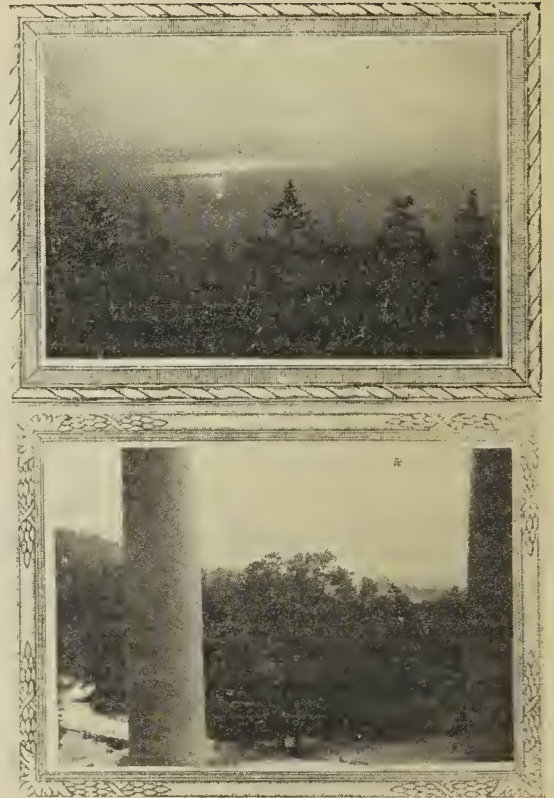
—CORNEILLE McCARN.



"Where Work is Play"

If you view the sun from High Top,
Or take a swim at noon,
Play a game of tennis
Or exercise a broom,
Or carry bags in the lobby,
Serve tables or work in the store,
Spend much of your time in swimming,
Or mopping the kitchen floor;
If you sit in the Lee Hall Lobby
And gaze at the mountain peaks,
Or roam in the woods at evenings
To search for Nature's freaks;
Or stoop in the cool, green shadows
To drink of the water pure;
No matter what you're doing,
You're going to be happy sure,
For work is play at Blue Ridge,
But pleasure never leaves,
And we haven't any use for those,
Who don't love flowers and trees.

—BY K. C. SHANNON.



"A Day to Spend at Blue Ridge"

The rising sun—a bugle clear and plain,
The flag soft waving in the breeze,
Another glorious day to spend at Blue Ridge
To see the hand of God in sky and trees.

To stand upon the Lee Hall Portico
And life your eyes to gaze and gaze
Across the vast and sloping scenic land,
To where the rugged mountains tower in azure maze.

All through the day at every turn
A new and worthwhile joy is near,
A time to worship God; to work or play—
With equal rights for working men or seer.

Then comes the cool and pleasant night,
With chance to view the sparkling stars and moon,
And then a time to really sleep until
Another day of joy bursts into bloom.

—BY K. C. SHANNON.

[The above poems were written by members of the Blue Ridge Working Staff]



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LEARNING ACCURACY AND CONTROL IN ARCHERY

WHAT WILL YOUR BOY LEARN THIS SUMMER?

By C. B. LOOMIS, *Director*
SCY CAMP, BLUE RIDGE, N. C.

What infinite possibilities for good—or evil—the summer months hold for the boys of America! We wish the vacation period to bring them growth in resourcefulness, in realization of the dignity of labor, in the spirit of team play, in applied democracy. We desire that they become more reverent, more thoughtful of others, more trustworthy, more loyal in all relationships of life, more self-controlled, more reliable. We would open their eyes to an appreciation of the beauty in delicate flower, banks of cloud, singing bird, rugged mountain, and human trees.

*"Trees are both human and divine,
They are the handclasp of God with man."*

Through their contact with Nature we would have them come to know Nature's God.

All this, and more, awaits the boyhood of America this Summer. The only requisite is opportunity to practice the things we would have them become. Do we really desire for them to have a developing initiative, co-operation, thoughtfulness, reverence, and the rest? Then, arrange for them to practice initiative, co-operation, thoughtfulness, and reverence. Aristotle said, "By doing justice we become just, and by doing acts of temperance and courage we become temperate and courageous." Today we speak of this principle as the first Law of Learning, and say, "We learn what we practice."

What will your boy learn this Summer? He will learn what HE practices. We wish for him The Good. Then must he be given opportunity to practice The Good.

(Note—SCY Camp, for Boys under 18 years of age, is operated on the Blue Ridge grounds from June 24 to August 19th. As a project camp opportunity is given for carrying out the principle of which Mr. Loomis speaks. As Director of the Camp he will be glad to send an illustrated folder on request.)

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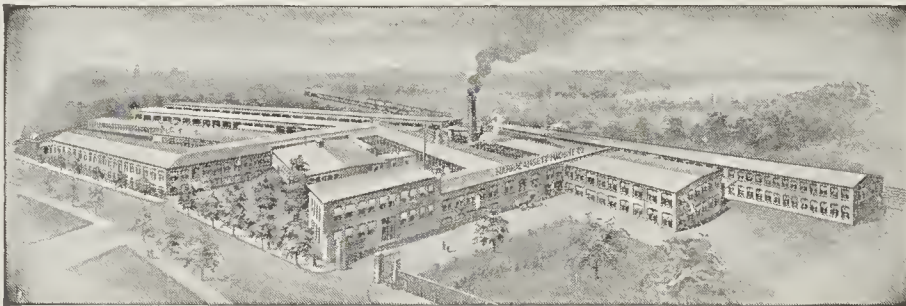
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The Blue Ridge Voice

Pres. H. W. Chase
Chapel Hill
N. C.

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Student Y. M. C. A., June 18 to 27

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G. Q. LeSourd, 150 Fifth Avenue, New York, N. Y.

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NOTE: For full information concerning any of the above conferences, write to the person indicated.



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Looking at Jesus*

By DR. W. L. POTEAT, Wake Forest, N. C.

I want to read you two passages out of the Epistle to the Hebrews:

"Holy brothers, partakers of the heavenly calling, look at the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him."

"Therefore, with all this host of witnesses encircling us we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course steadily, our eyes fixed upon Jesus as the pioneer and perfection of faith."

Now, my young friends, I should like to be of practical service to you, and so I could not consent to speak to you on this single occasion without presenting a matter of fundamental importance to our Christian career. If you will allow me to speak intimately, I am going to ask you to look at Jesus—"consider Jesus." You will have to escape the mesh of circumstance and theory which envelops Him. You will have to break through to Jesus, through a fringe of official interpreters, through a mist of metaphysics. What yearning heart ever wants an abstraction? Whoever relights his torch at any altar of metaphysics? No, if Jesus would win every one of us anew to a boundless affection, we must penetrate to Him and see Him, if we may, as He was. We must consider Jesus.

These two passages that I read to you, as you notice, invite your attention to be fixed on Him, in contrast with others, to the exclusion of others. The

first one has an interesting Greek word to express the idea. It is a word which means to look up and down, from top to bottom, and through and through, all the way around; center your thoughts on Jesus as the Apostle and High Priest of religion. For the implication is, He represents God in it. He proclaims it with original and ultimate authority. He is religion. The context indicates that we are to consider Him in contrasted glory with Moses, with all the priests who have ministered at the altars of our faith.

The second passage suggests an amphitheater and a man in the hundred yards dash. He is stripped and encircled, but he has no eye for witnesses, for competitors, for obstacles. His eyes are only for Jesus, who is at once inspiration and goal, the pioneer and the perfection of faith.

Now, if He were here this morning—maybe He is. I seem to see His outstretched arms of appeal and they cast a shadow which looks like a cross. May I speak for Him to you this morning a word of welcome into His immediate presence?

The first thing you notice about Him is that He is young. One of his biographers says that at the outset He was thirty years of age. At the outset of what? At the outset of the most revolutionary and universal social movement that was ever inaugurated among men—the Kingdom of God. You note in Him the marks of youth, one an abounding

*A stenographic report of an address given at Blue Ridge, August, 1926.



energy. You remember that flaming passage in the fourth of Luke where He passes from city to city, rising out of the Jordan Valley into the region of Galilee, and the fame of Him precedes Him from one city to another. He was possessed of the Spirit of God so that it shone in His countenance and was reflected in the elasticity of His step. He had now a new sense of His great mission on earth. Yes, youth's boundless energy; openness to new ideas; the spirit of adventure; the gift of enthusiasm, perhaps the finest gift of youth, all of which combine in heroism.

May I remind you that this young man was the greatest of all revolutionists? His ambition was the loftiest and the noblest. His consecration to it the most absolute. His method of achieving it the most radical, and His actual achievement, in spite of the imperfections of those to whom He committed His great idea, is a most far-reaching and abiding. And He began it when He was thirty years of age.

I call your attention to another thing about Jesus as you fix your attention steadily upon Him. He had His intellectual trials. He was born into a certain circle of hereditary ideas. I may specify them—obedience to the law justifies every man; the elaborate and rigid doctrine of the Messianic Kingdom which had grown into its elaboration and rigidity through hundreds of years after the captivity; the national supremacy of Israel. Now, these were hereditary ideas which He was destined to displace, but I remind you that He dealt with them with a marvelous tenderness. He was generous to people who held these beliefs which He Himself had outgrown and which He came in His teaching to transform, spiritualizing them and making them personal, and therefore, universal. So that Jesus, just as you and I have had, had His trials of a widened horizon. Let me tell you, it is always perilous to emerge from a restricted horizon into a wider horizon. That is the secret of the so-called skepticism of college students. New intellectual conceptions seem incompatible with the old. You must discriminate between Christ and the interpreters of Christ; between your personal relationship to Him, which is the essence of religion, and explanations of

the religious experience by men more or less qualified to offer explanations. Love and loyalty to Christ are the essence of the Christian experience, and you must trust so far as intellectual problems and ideas are concerned. You must trust where you cannot see. That anchor of the soul which neither breaks nor drags passes in behind the vale.

May I say that it is reassuring to me to see so many young people, college young people, avowing their personal attachment to Jesus, and their practical concern for the progress of His Kingdom amongst men. It is a demonstration that the atmosphere of literature and philosophy, of history and science, has not disintegrated the Christian faith, nor chilled Christian ardor. Mohammed said once, "There are two things which I abhor, the infidelities of the learned and the devotion of fools." The intelligent may be devout. The devout may be intelligent. They are not incompatible—devotion and intelligence. To be devout gives one no license to be ignorant. You have heard the old saying, "Ignorance is the mother of devotion." Some devout people are ignorant and some intelligent people who were once devout have, I must admit, declined from the status, but ignorance is the mother of nothing, except little ignorances, and these little ignorances grow up to spread and perpetuate the reign of night.

Look at Jesus again. He had His moral trials. The story which we read in the early chapters of the gospels—the story of His temptation in the wilderness is but the echo of a fierce inward struggle presented in graphic pictorial form. Jesus really felt the pull of selfish bodily indulgence, of selfish ambition. He felt the suggestion, the force of it, to compromise his high principles. He felt it but He did not yield. He was tempted in all points like as we are, yet without sin. You are not human if you are not tempted. Let me encourage you with Martin Luther's words: "A man can't keep the crows from flying over his head, but he can keep them from nesting in his hair." Jesus achieved His moral greatness by a daily winning fight against temptation. He was faithful to all the intimations of the Father. He made no compromise of His higher nature by pursuing doubtful courses. He

never straddled. He never dallied. He never did go into "no man's land." He stayed fully and wholly on the right side. He suffered no moral lapses, which so often set thorns in your pillow and mine, and there was no cancer of a concealed disgrace which undermined His self-respect. There was no divided allegiance that dissipated His growing strength. He was conscious of the integrity of His aim, the nobility of His aim, and consequently He was on good terms with Himself. He was His own best companion. How about you? Do you run away from yourself? And when you can't do anything else to divert yourself or amuse yourself, you whistle? Anything to amuse yourself, to keep you from musing on yourself?

Another thing, Jesus understood human life without exploring its dregs. I wonder if you are familiar with that curious English genius, William Blake? He said that the palace of wisdom lies on the road of excess. Well, I should like to know what good it would be to you to find the palace of wisdom after you had expended your powers in excesses. You want to see the world, do you? All of it? You want to drink all the cups of experience, all of them to the dregs? You want to try your nerve on the edge of the precipice, no matter what depth of abyss yawns for you below? You want to play the game that nobody yet ever won, but you want to play the game—that game? I will admit that the fundamental demand of life, of all life, is not that it be beautiful, that it be healthy, that it be fed, but that it be full. You want to realize yourself, develop out to the limit on every radius of capacity, and in order to secure such an end you make the blunder of sacrificing your character on the altar of your intellect. You will sow wild oats forgetting that wild oats produce wild oats, and there will be a sixty or a hundred-fold harvest some day. You sow a wind and you reap a wind, but a whirlwind. Whisper at one end of the whispering gallery and it will reverberate at the other end in tones of thunder. Remember, my young friends, that sin always, everywhere, and in every case brings forth death, and Jesus knew that.

I wanted to call your attention to another thing

about Jesus, Our Lord. He was happy, and I say that with a vivid memory of what the poets and painters have said and painted to the contrary. The painters make a mild, effeminate, innocent, featureless face; but if there ever was a man, if the word of God ever took human shape, a manly man, a courageous man, a vigorous man, that man was Jesus of Nazareth. There are four songs that stand in the forefront of the gospel story. The first word of the Sermon on the Mount is Makarioi, happy, happy. Jesus strikes at the start the cord of joy which reverberates and vibrates through all His subsequent career. There is nothing to the contrary in the statement that Jesus was a man of sorrows. You know the fountain of tears is the fountain of smiles also. Haven't you seen deep eyes like dark lakes on the margin of which daffodils danced in the sunlight? That is the human eye. The eye that weeps is the eye that smiles. And let me tell you, all great natures are capable of deep sorrow and deep joy. That face that was bloody in the agony of the garden shone with rapture on the mountain. You know the critics wondered at Jesus. They said, "Why don't you fast?" What was His reply? He says, "I am too happy with my friends and my work to fast." He says, "We are as happy as a bridal party." The critics said, "Why, we notice that you associate with sinners." What was His reply? He says, "To rescue lost men is a thing to make the angels sing, and in such work as that I don't lose my life, I find it, and I would rather do it than eat and drink." This fellowship with God, this self-expenditure for others, why, that is the pearl of great price.

"Would I suffer for him that I love? asks David of Saul.

Would I suffer for him that I love?

So wilt thou.

So shall crown thee life's topmost, ineffablest, uttermost crown."

Jesus had an invincible assurance of His ultimate triumph, and that was a ground of His happiness. Doesn't He speak of the leaven which a woman took and hid in three measures of meal until the whole was leaven? "I have overcome the world," He says out of the very shadow of the cross. He was a radiant nature. Did you ever look into one of these little spintharoscopes? There



is nothing in it but a little bit of radium salt and yet the little brilliant particles seem to be flying everywhere, keeping the space alive, these centers of brightness. That was Jesus. Whenever He returned to the group His disciples said, "Here He comes. Aren't we glad to see Him again?" Then were the disciples glad when they saw the Lord, because they participated in this contagious radiance of His nature.

I was reading one of the novels of Joseph Conrad the other day, said to be the best of his novels. It is the story of a sailing freighter called "The Judea." And it had along with the name of Judea painted on the stern this motto, "Do or die." The second mate, who was only twenty years of age, is telling the story of a voyage of this sailing freighter to Bangkok with a cargo of coal. They were caught in a gale and the poor thing wallowed in the trough of the sea. The gale swept all of the sails away, swept the deck-house off, and men had forgotten how it felt to be dry, for they were at the pumps day and night. And this second mate said, "I would not have given up the experience for worlds. I had moments of exaltation. Whenever the old craft pitched heavily with her counter high in the air she seemed to me to throw up like an appeal, like a defiance, like a cry to clouds without mercy, the words written on her stern, 'Judea, London, do or die!'" And then he exclaims, "O, youth, the strength of it, the faith of it, the imagination of it! To me she seemed not an old rattletrap carting about the world a lot of coal for freight, but to me she was endeavor, the test, and the trial of life."

Will you forgive me if I say to you young people that I begrudge you and all young people to the follies and superficialities which threaten to engulf you. Of course, you can lead an insignificant life, if you want to. All you have got to do is to do nothing, don't bother, avoid trouble, join the company of the flippant, choose inferior pleasures and pursuits. A famous English churchman tells us that we are on the point of losing our Christianity because it is the life of heroes, and we, why, we are harmless little people waiting everybody to have a good time. But I tell you the young man of Nazareth calls the young men of today to a life

of heroism. Have you answered? Answered with your best gift, yourself? Are you His? Are you His with reservations, or whole heart and full length?

I have read of the artist and poet of Poland who had a terrific inward struggle before he could bring himself to the point of devoting himself absolutely. After the struggle he was peaceful and strong. The intense and difficult labors which followed brought Him to his grave at thirty, but the work which He had accomplished enabled his unhappy land to stand in the face of all Europe, stand up unashamed and proud. And may I say, my young friends, that service begins to pay just at the place where it begins to be costly. You find yourself just at the place where you lost yourself. We have got an odd sort of notion about that text, "If you lose yourself you find yourself, and if you find it, you lose it." Let me illustrate: You say, "Well, old boy, I lost my heart last night—the prettiest girl—the most radiant creature." Now, you know very well you didn't lose your heart. You just can't quite recognize the old thing. It does not jump in here against a chest wall as it used to. You feel so new, so tender, so wildly happy, so expansive. You have not lost your old heart, but you have got a new and bigger one. It is the same way in regard to the appeal of Jesus. You find yourself at the place where you lose yourself in devotion to Him, and life is always great and contagious when it becomes sacrificial. I wish I could persuade you, but I hope you do not need persuasion to answer when Jesus calls, and I think you will if only you can be sure of that voice. Sometimes that voice suffers some in its tone in transmission. Sometimes the emphasis is in the wrong place. Very often the note of joy which characterizes it declines into the minor key. Oh, if He could appear bodily among those who love Him, but misunderstand Him. I think His first word to the tumult of our tongues would be this: "Peace. Be still." And when we were sufficiently composed and attentive we should hear Him and no rabbi, no priest, no annotator, no philosopher, no theorizer bandying metaphysical subtleties to our utter confusion, but his own beautiful self

(Continued on Page 14)

WHY BOYS GO TO CAMP

By C. B. LOOMIS, Director, SCY Camp for Boys, Blue Ridge, N. C.

IN a few weeks a great character-growth process begins—a movement of vast proportions, and even vaster possibilities. Another camping season is in prospect. Thousands of boys and girls in family groups, in auto and afoot will set out upon “————— the long brown path Leading wherever I choose.”

Many more numerically are even now studying thoroughly camp announcements of various types and later will be found enrolled in the organized camp of America. Last season 150,000 boys were under the character-building influence of the Y. M. C. A. camps alone.

Why do they go? What has caused the phenomenal growth of the camping interest? Parents' replies and camp leaders' impressions would be of interest, but why not ask the boys themselves. At SCY Camp tests were used to determine the results of the eight weeks in character-growth. Among the questions asked, both at the opening and at the close of camp were, “What are the biggest things a boy gets out of camp?” The answers are an indication of what the boys expected as they came to the camp, and an evaluation of their experience.

The main reason seems to have been for the purpose of physical development. This was expressed in a variety of ways, “Develop your body,” “make you strong,” “keep healthy,” and “stand hardship.” To “learn how to swim,” or “swim better,” “take part in athletics,” “play baseball, volley ball and other games,” “to handle a boat,” and to “take hikes,” were other phrases used. Partly because the very nature of the out-of-door life, and partly because of the emphasis for long placed by camp leaders, physical growth looms large in the mind of the boy just now looking campward.

Very important in the reasons given are the group which gather about the life of the spirit. Several acquainted with the Y. M. C. A. ideal spoke of the spirit, mind, body—or the four-fold objective. “For religious training” was mentioned by six boys, while others used “character,” “intimate knowledge of the Bible,” “come to know God as a friend,” “learn more about Jesus,” and “how to pray.”

Closely akin to this was the interest in nature and the sense of expectancy of coming, “through nature to nature's God.” As leaders of youth we have often overlooked the aesthetic approach to the best in young people—and forgotten that “many come to God through the gate called beautiful.” The “love of nature” and desire to know the flowers, trees, birds and stars, is a real incentive for boys to “camp out.”

One group of answers centering about the mental life loomed larger with these boys than would normally be the case owing to the stress that has been placed on tutoring in school subjects, by the camp itself—but to “develop the mind,” to “make up school work,” to “gain knowledge” and “read books” were mentioned.

The desire for friendship, to “know boys from other states,” to “help others,” to “work with other boys,” to “be kind,” the idea of consideration and co-operation was a major reason given by the boys, mentioned forty-five times.

To learn to make things (handicraft) and to take care of oneself in the woods and on hikes (woodcraft) were reasons mentioned by several, “learning to take care of oneself,” and “developing initiative,” were closely akin to, “because a camp teaches democracy or independence.”

A number of boys saw opportunities to learn good sportsmanship and fair play through the games, hikes and work involved in the camp program, while the six who saw in camp a place to “have fun,” might have been increased by the votes of most of the campers.

In the scattering reasons given by one or two boys in each case were, “develop fearlessness,” “learn to eat properly,” “work,” “gain new experiences,” “come to judge people,” “learn discipline,” “secure help on problems,” “share knowledge we get in camp with others when we go home,” “become better citizens of our country,” “loyalty,” and “get a better attitude toward home and parents.”

The expanding interests and broadening understanding of the possibilities of the camping experience are indicated in the following statements of two boys:

Boy “A”—AT THE OPENING OF CAMP

“The biggest things a boy gets out of camp are physical development, devotional training, how to get along with other boys, education, how to be a good sport, how to swim, play baseball, tennis and volley ball. We learn some living rules and some exercises.”

Christianity in Race Relations*

By DR. MORDECAI JOHNSON, President of Howard University, Atlanta, Ga.

YELLOW students, I am happy to be with you this evening as a messenger of Jesus Christ. If I had had the privilege of choosing the time in history to preach Jesus, I would have chosen today. There never was a time in the history of the world when men are so likely to take Jesus seriously as they are today; or never in the history of the world have we so fully tried all manner of experiments outside of Jesus and found them wanting. In all ages there have been thousands upon thousands who felt that Jesus could solve the problem of their individual lives, but today there are thousands and increasing thousands who believe that Jesus, and Jesus alone, is the one who can lead us in these larger social matters which disturb us in every quarter, and men are eager to hear what Jesus has to say today.

I am glad since I am going to talk with you about the race question.

I have in mind as I speak to you today of a boy; let us say his name is John Jones. It does not make much difference from my point of view at present, whether John Jones is a white boy or a brown boy. He is a part of that great on-going stream of humanity that was in existence long before he came here. Let us say John Jones was born on a certain day, and he grew up to be thirteen or fourteen years of age, and he found out by the time that he got that old that the world had not waited to decide a great many questions until he was born but had already set about to establish many things before he came into existence. In other words, John Jones found, after he got to be thirteen or fourteen years of age that the stage of history for him was already set. He found certain political institutions in existence; certain educational institutions in existence; he found certain currents of thought in existence; certain religious institutions in existence, and John Jones found his life was set in the midst of these institutions established before he

came in the world and without his consent, even without consulting him, and if John Jones happened to be born in Tennessee, as I was born, and educated in Georgia, as I was educated, he found that the great things of racial antagonism was there to greet him when he came on the scene. He found that all around him there were men and women suffering great heart aches on account of racial antagonism, and John Jones himself soon began to feel it. John Jones, let us say, is a normal boy. Let us say, he is a white boy who was born in a good home, who has heard about the great President of the United States, who himself, desired to be a strong creative, constructive, public character and he has ambitions to serve his country in a large way; but he discovers by the time that he is eighteen years of age that his liberty of thought, his freedom of expression, and sometimes his very self respect, is brought into question by this racial antagonism which he finds around him, and he begins to try to think his way out of this situation. What shall I do about it? How shall I act about it? He finds not only that the program is already set; I mean the situation is already in existence and pretty hard and fast, but he finds various programs in front of him already which say, "John you do this." "John you do that." John finds himself in perplexity. He wants to be honest, wants to respect himself, wants to be a constructive personality, wants to live out in the open, and he wants to act on this question as he feels that a true man ought to act on every question. What shall John Jones do? Well the first thing that I have to say to John Jones today is that he need not be quite so self-conscious about it as we would have been fifteen or twenty years ago. Fifteen or twenty years ago we thought that this thing of racial antagonism was a sectional matter. We used to think, and most of the world about us used to think, that the racial question was primarily a Southern question, that all of the lynchings for the most part, occurred here; that all of the political trouble occurred here; that all of the thousand and

*A stenographic report of an address delivered at the Student Y. M. C. A. Conference, Blue Ridge, June, 1926.



one various forms of manifestation were centered here, and the rest of the world rather looked down on us in these Southern States and said to John Jones, "Now go ahead and let's see what you are going to do about it. We are busy about something else and when you get your program made we will pass on it for you." But we now know that the question of race antagonism is no longer a sectional question. We have come to see that the same antagonisms which are present in the Southern States are also present in the States of the North and East and West. The race question, so far as the United States is concerned today, is a national question. No section of the country may stand off from John Jones and tell him, "It is your business to do this," but the whole country is interested in the decision which John Jones is going to make, and in a large sense the destiny of the country is in the hands of John Jones. But more than that, John Jones is now able to see that the question of racial antagonism is not merely a national question but it is a question of world wide proportions, for the same antagonisms which exist in Georgia, and in Tulsa, Oklahoma, and in Chicago, and Washington, exist in India, North and South Africa, in China, and in the Islands of the Sea. Our great modern industrial and commercial systems have drawn the world into a neighborhood, have thrown all the races of mankind into this neighborhood together and our very proximity raises the fundamental question of relationships, and all over the world today we shall hear and see and understand that the relationships between races is an unadjusted relationship, and the cries of the heavy laden, of the weary, and the troubled come from all over the world.

John Jones in Georgia, or Florida, or Texas, therefore may have this consolation to begin with, that whatever he would think about this question of racial relationships is a thought for the world. Whatever he does about it is of world wide significance, and if in his thinking and his praying he discovers a way out of this thing, then he has not only discovered a way out for John Jones, but he has discovered a way out for the world; and I believe that John Jones living in the heart of the South, thinking in this manner, can be able to strike

out under the leadership in Jesus, which will make the whole world look to John Jones and thank him. I believe that the very acuteness of our racial distress in the United States is a call of God to the people of America, for what do we have here in this race question? We have the heaviest, the most intricate and most costly problem of the world here in a crucible. It is as if God said to the United States, "I see your coming economic leadership in the world. I see your coming political leadership in the world. Now, I will give you the world's greatest moral problem in laboratory form. Work on it with sincerity. Work on it with open heartedness and open mindedness. Whatever you do about it may lead you into the moral leadership of your generation by the one great question which must be led by men of moral integrity." And I believe that the crest of the matter in the United States is right here in these Southern States, for the greatest portion of the Negroes of the United States are here and whatever advance is made in race relations in the Southern States is an advance on the ground floor of the world's greatest problem, and if in the Southern States where the Negroes constitute so large a proportion of the population, the Spirit of Jesus can help us to find a constructive way out, it is possible that in this generation men will come from the East, and come from the West, and come from the North, and from the South and sit down on this very hillside with Southern white men and Southern black men, and say, "Tell us how you did it in order that we ourselves may do it in our part of the world." I believe, therefore, that what is now sometimes our great shame, what is also our great heart burden, may become our great inspiration and our great song, and the means of accomplishing for us a great victory in the world—but, I believe that there is only one way that John Jones can discover the victorious pathway. For my part, I am certain about that way, and it is the way of Jesus, and it is the same way for John Jones, black, as it is for John Jones, white. It is the same way for John Jones, white, as it is for John Jones, black, and you think that if Jesus were here today He would stand before this great group of students as He stood before His own people in the days that



are passed and say, "Come unto me all ye that labor and are heavy laden and I will give ye rest." "Take my yoke upon you and learn of me for I am meek and lowly in heart and you shall find rest to your souls."

Now, let us not start out in the consideration of Jesus' way by thinking that Jesus is unacquainted with what we have to face. Jesus faced a situation in His day very much similar to the situation which we face in these Southern States. If one could have stood on a mountain top and looked down on almost any street in Judea, he could have seen Jews talking with one another in little groups about like this: "How may we ever get out from this terrible situation in which we find ourselves? How may we get out from under the dominion of the Romans?" And they discussed this daily, hourly, nightly. They were split up in parties as to the way they should get out. There was the Pharisaic Party and the Zealots, and Jesus lived in the midst of this charged atmosphere, humiliated by the loss of independence, smothered in their self respect, looking for a way out. In His day the Pharisaic and Zealot Parties were getting the under hand and more and more they were disposed to fight and fight until the bitter end to secure their liberty. Jesus was a Patriot. He loved His people. I have no doubt but that just like John Jones, He was tempted to accept one of the current programs offered to Him, but Jesus kept feeling in His heart that there was something just a little bit off about the program of the Pharisees; something just a little bit off about the program of the Zealots. I do not know whether in the beginning He felt very clearly what that was but I do know that He took it to heart and went off in the wilderness and stayed forty days and forty nights thinking over the humiliation of His people; thinking over the various programs offered for a way out, and coming to some conclusion for Himself, and finally when it was through His own heart was consolidated. His own mind was clear and He came out and said to His people, "The Kingdom of God is at hand. Repent and believe the Gospel." What did He mean to say? There is only one great kingdom in the world that is worth fighting for and that

Kingdom is the Kingdom of God. The very first thing for every Jew to do is to repent of everything that is inconsistent with the Kingdom of God and bow his neck to the yoke of the love of God. This was hard doctrine for His people, for up to this time His people had made a racial program for themselves and they resented being dominated by the Romans and they themselves wanted to dominate the world. A Kingdom of love must be brought to pass by the spirit of love." But love is a wide word. It stretches over a large area. It means anything from "Sure as the vine grows 'round the stump—you're my darling sugar lump" up to this thing that made Jesus die on the cross, and the man who says that we must follow Jesus, must be ready to explain what he means by love in race relationships, and I want to analyze what I mean by love.

I mean in the first place, and I am just explaining Jesus, I mean by love in race relationship, reverence for every human life; whether that life be white, black, yellow, brown or what not—reverence for every human life. Now, what do I mean by reverence for life? Here comes a boy down the street, thirteen or fourteen years of age. I meet that boy. He may be black, he may be white, he may be brown, he may be yellow, but if I have the spirit of Jesus in me I will say, "There is one of God's boys. He put him here. I didn't put him here. The same purpose that God had for bringing my life in the world, He had for bringing that life into the world. The same longing for self respect, for self expression, for fellowship in the world that is in me is also in him." I will say to him, "My hearty goodwill, my brother. Respect yourself in the world. Express yourself to the utmost limit that you are capable of, come into the deepest possible fellowship with all good men everywhere," and I will say to myself that I will do no deed, say no word, join no organization, take part in no program which would deprive that individual of his self respect, of his self expression that he is capable of, and of the fellowship with noble minds that he is capable of achieving by the merits of his own inner life. Now, do you see anything of that in Jesus, young man? Oh, yes, you remember



the incident of the woman at the well. You remember that one day Jesus was tired. He had worked all day long and He was hungry and thirsty and He was traveling across the hot sands towards Samaria and He saw a woman coming to draw water at a well. He said to His disciples, "I will go here and get a little water while you go and buy me something to eat," and he walked up to the well and said, "Woman, give me a drink of water. I am thirsty." This woman was a Samaritan. The Samaritans and Jews had been hating one another for five hundred years. This woman had all that five hundred years of hatred in her bosom and I can see her now as she pulled herself up and said to him, "What do you mean by asking me for water? Don't you know that Jews and Samaritans do not have any dealings with one another?" And then she looked at Jesus. Remember how courteously and gentle He handled her. Can you imagine what He was thinking? This woman has in her the same hunger for life that I have, the same desire to respect herself, the same desire to express herself that I have and she does not know who it is that is speaking to her, and He answered her. He said, "Why Madam, you don't know who it is that is talking to you. I am not one of those men that is wrapped up in a little package marked Jew on the front, the contents of whose soul you can tell by looking at the label. I am an individual on my own account. I have my own personal actions toward the world and if you really knew who it was that was speaking to you, you would ask me for water and I would give you a well of water springing up in your soul for everlasting life." You remember what an immediate effect it had upon her. The very next statement that she said to Him began by saying "Sir." She had not said Sir in the first place but something about the courtesy, the dignity of the man provoked reverence in the woman's soul and she said, "Sir, I perceive that you are a prophet," and then Jesus began to unfold to her all the deepest things about God that He knew about—the nature of God, the nature of worship and about the day when all temples would be broken down and all mankind would worship God in spirit and truth.

The woman forgot all about her race prejudice, forgot all about how she came to the well and why, and ran off to her nation and said, "Come all you people and see this man who tells me everything." That is what I mean. I mean that the man who has the spirit of Jesus Christ in him can look across five hundred years of racial antagonism of the bitterest kind and have the profoundest respect for the personality of the individual, by crossing that line will be creative of a goodwill that will make that line move away. Have you seen anything of that in American relationships? Oh, yes. Just after the Civil War there was a great missionary revival in this country and hosts of those devoted people of the country went on missionary expeditions. Some went to Africa, some to China, and some to Japan, and some came down to the South to work among the slaves existing in the form of Anglo-Saxons and they thought it not a thing to be grasped at but humbled themselves and took upon themselves the form of a servant and lived with the slaves in order that what was in them about God might go into the slaves. One of those people became my teacher. I will never forget her. Her name was Miss Ames. She taught me Latin. I remember she used to sit down in front of our class, and every now and then she would rise and fold her hands and would say, "Mr. Jones would you read please?" And then she would say, "Mr. Johnson, would you read now?" I knew I was not any "Mister," I was a little boy as ugly and knock-kneed at about thirteen years of age, and didn't know enough to keep my clothes clean, but she called me Mister because she knew more than I did then. She knew more than the world knows. She knew that by treating that little knock-kneed ugly thirteen year old boy with the gentleness and courtesy that became a Mister that that would create in him a desire to be a man, and would bring about a day when he would be worth calling Mister. Seventeen years after that day I saw Miss Ames. She said to me, "Mr. Johnson, I want to tell you something. In your speaking you may be able to tell it." She said, "I want to tell you that for seventeen years of my life I have taught colored men and boys and I want to tell you that in that



whole seventeen years in the closest possible contact, I have never had a man or boy to offer me a word that did not become a gentleman." Perfect love had cast out fear and her love for these boys had established that existence between them and her which reverence only can establish, and which reverence only can maintain. That is what I mean—that reverence for the life of every living creature whose life is worthy of reverence and that kind of reverence will break down race antagonism in America and in the world.

Secondly, I mean by love, helping the individual that stands in need of my help without regard to what race he belongs to. What could I mean by that? I mean if I take the train and go back to Charleston tonight and my suitcases in my hand come down Capitol Street and there is a man in front of me with a peg leg hopping along the sidewalk, and suddenly that man falls over into the gutter and cries out "Help." I mean to say if I have the spirit of Jesus in me I will teach myself to ask no questions about what race he belongs to, what color he is, who his mother was, or what he has done, but because he was human and because he has fallen, and because he has cried out to me, I go and give him all that I can give so that he can get up and walk again and be free and be glad. Do you see anything of that in Jesus? Oh, yes. That is what He meant by the story of the Good Samaritan. This young Jewish lawyer came and said to Him, "Master, who is my neighbor?" Jesus could have told him a story about Jews helping Jews, about Samaritans helping Samaritans, but Jesus knew as he looked into the mind and heart of that young man that his trouble was not with the definition of "What is a neighbor?" but, "How far my neighborliness for the man shall extend?" and Jesus told him the story of a good Samaritan helping a Jew in order to show him that when a man has the Spirit of true religion in his heart he does not stop to question anything about nationality, color of individual in need, but he allows the free humanity of his to express itself without hesitation. That is what I mean. Have you seen anything of that in race relations? Oh, yes. I could spend the rest of my time tonight telling you of individual

instances of that kind, but I want to tell you just one. I had a woman in my church named Matt Anderson. She had worked for one white family in Charleston for twenty-five years. This family she had entirely trusted. She had worked for them in the kitchen and had taken her wages and after she bought her little clothes and things she took her money and handed it back and said, "You deposit it for me." She worked for twenty-five years before she found out that was one of those families that didn't care anything for her at all. She became sick with diabetes, and when she got to the place where she couldn't serve the family, they put her in a little old log house in the back yard, there where there was an open fire. They had natural gas and had had for twenty-five years. Her house had open cracks in the wall, poor ventilation, poor fireplace, no running water, and they left her out there by herself and every now and then would come out and say, "Matt, how are you getting along today?" I went to see her one day and she was so lonely, so heartbroken, and I said to her, "I will bring you some books to read." She said, "I can't read." I said, "You worked for this family for twenty-five years and they never taught you to read?" "Can't read a line." I said, "Do you have any relatives?" She said, "No, my mother and father were all I had and they are dead, and I am so lonely." It was about eleven o'clock at night, and as I was getting ready to go I heard somebody outside the door saying, "Here come Oneida. Come see your mamma," and the door opened and I saw a woman that belonged to one of the richest white families in town walk in the door with a tray in one hand and a dog in the other. She said, "Run see your mamma," and the dog ran and jumped upon the bed in his dumb way, trying to relieve the lonely woman, and this white woman said to her, "Hello, Matt, how are you feeling, old girl?" She said, "Oh, Miss Kate, I feel better." She began to lighten up right away. The woman put down the tray and went and got a cloth. She looked as though she knew where everything was, and she put the cloth in water and wrung it out and went over and put her hand behind that lonely head and washed that face, and she said, "Cheer up, old girl.



You are looking too glum. You know a fellow doesn't have to just go and die because they get sick. Look, I brought you a good hot dinner." She put the dinner over on the table and I saw the colored woman couldn't eat because the sense of kinship and gratitude overflowing like a river paralyzed her, and she was struck with a stream of affection. I didn't know what to say or do and so I said, "Let us pray." The next day I came back and I said to her, "Miss Anderson, who was that lady?" She said, "I don't know. I ain't never worked for her, ain't never worked for none of her family nor nothing, but she happened in here one night three months ago and found that I was lonely and she took my dog and has cared for my dog and every night at eleven o'clock for ninety days she has come in here and treated me like a sister and a mother." When that colored woman died that white woman took her position on the steps, and the white woman with the love of God in her heart over against the family that had been careless and thoughtless for twenty-five years, and she said, "Don't come in here. I am the executor of this estate, and until the last rag is moved I am going to see that everything is done right." That is what I mean in race relations. So that by love I mean reverence for the personality of the individual and a desire to help the individual, willingness to help without consideration of race.

Now, just one more thing. When Jesus speaks of love He means this—that when in the course of your life some other individual, makes no difference what race he belongs to, bumps up against you and injures you, you will consider that it may be possible that this individual has lost his way and you will bear yourself to be injured again and again if necessary before you will initiate any agency or any movement or even say a word that would cause that individual to be smothered, injured, or hurt in his way to live. What do you mean by that? That if you were going down the street tomorrow morning as you sometimes go, intent upon business, and you should be struck suddenly, let us say in the stomach by the elbow of a man, and you looked up and found that that man was blind, you wouldn't knock him down, would you? No, this is what

you would say to yourself quickly, "This poor man is blind. He is trying to find his way down the street and he has lost his way." You would suffer him to hit you again. You would suffer him to step on your corn, and then step on your other corn, and then maybe to use some bad language before you would haul off and strike a blind man, because you would say, "What this fellow is looking for is the right way," and you would say to him, "My friend, this is the way." But, my friends, men are not only blind in their physical eyes. They are blind in their spiritual eyes. I heard you singing a while ago, "Draw Me Nearer to the Cross." No mistake about the cross there. Whenever anybody asks you whether Jesus really meant what He said when He said, "If one may strike you on one cheek you are to turn the other," you ask him if he saw Jesus on Calvary. Jesus didn't have to go to Calvary. He could have avoided Calvary. There were men organized—secret armies all around Jesus—He didn't have to go out like that. He could have lost His life with a sword but He knew that if Israel won her battle by the sword that the situation in the world would not be changed and He was willing to risk the cross as the last stroke in the campaign to win the world toward a method of love, and when He hung upon that cross and the words come down to you and me that He said, "If I be lifted up, I will draw all men unto me." That is what He meant. He didn't mean for you and me to go and catch hold of the wood of the cross and hold it up where men could see Him hanging there, He meant that if you and I took the cross seriously and staked our lives upon the cross and bore the cross in human relationships we would exercise an irresistible power over the hearts of men that could not be overcome. That is what He meant. Do you know anything about that in race relationships? Oh, yes. I know about that, too.

Dr. Morgan tells this story. He says there were some people going abroad on a vessel and it was during the German submarine period. The vessel was torpedoed and they began to go down, and passengers in the excitement began to jump overboard. Somebody had improvised a raft and was floating by and



a great, big, fat, ugly-colored fellow was the first man to gain the raft. He swam out and sat upon the raft, and just as soon as he got toward the raft, others began to swim toward it. Several white men got to the raft and then they began to look out and some colored fellow swam up and they pushed this colored fellow away. Another one swam up and they pushed him away, but all at once this great big ugly black fellow got up on the raft and threw his coat off and dived into the sea and went out in the distance and got a white man that had cried for help, and brought him back to the raft, and the same white man that had pushed other fellows off couldn't resist it and caught the white man and put him on the raft, and the colored man swam out again and got as many as he could get until every man was either on the raft or gone down in the deep. There was no more race war on that raft. There couldn't be any more race war there after some man had stood up and looked into the depths of the sea and said, "I stake my life on winning that life."

I believe that if in this generation the interest for the price of the black life were half so intent as it is for the red life and yellow life, we could create a revelation in every department of relationships to bring up young white men to say, "Be careful how you deal with these children of slaves, because they have been bought with a price. I will pay with my life to see that they get justice." That couldn't be resisted, young men. Now do you see what I mean? I don't have any desire to conceal the truth. This is radicalism, radicalism of the deepest kind. It is far more dangerous than communism. It is the only thing that can upset the world, but Jesus said it would, and if you try it it will upset the world. I don't advise you to start out putting your hand on this political measure, and putting your hand on this institution trying to change it around. That is not where you begin. You start out with John Jones when you meet him tomorrow morning—the individual toward the individual—acting radically upon the principles of creative love. If I had a thousand young white men in the South who would treat every Negro that they came in contact with with

the radical love of Jesus Christ, and a thousand young black men who could accept the challenge of those consecrated lives and treat every white man and white woman with the same spirit, those two thousand men would create a revolutionary atmosphere in a single generation that would challenge the thought of the world on the Negro question. That is what I am talking about.

Now I know some of you are saying, "It will cost me something." Oh, yes, it will cost you. I am not deceived about that. It will cost you many uneasy days and nights. It will cost you perhaps your own mother and father looking at you and saying, "Bill, what is the matter with you? Have you gone crazy?" It will cost you many long nights sitting up and talking to your sweetheart, who is fighting a battle to have confidence in the soundness of your mind while you act so queerly. It will cost you being cast out of some of the synagogues. It will cost you being brought up before the judges. It may cost you your life. I don't deceive you. It will cost me that, too, because it has already come to the place sixty-five years after slavery when it is just as unpopular to talk to a young black man about accepting the cross of Jesus as it is to talk to a young white man. It will cost me, too. It is already costing me. It is going to cost me more. It cost old Paul. He tried it long before I did and he said, "I have suffered many things. I have been smitten by the Jews with stripes time and time again. I have been cast into the deep to be drowned. I have been stoned and laid out for dead, but I have never been conquered out of it all." And he said, "I know I know him and I am persuaded that neither life nor death, nor principalities, nor things present nor things to come, nor height, nor depth, or any other creatures will ever be able to separate me from the love of God which is in Christ Jesus. Through Christ Jesus I can do all things." And he said he had discovered in Jesus that there was neither Jew nor Gentile. He had seen the slaves to the Romans sit down to the table with his Master. He had seen the hated and despised Greek sit down to the Lord's Supper. He said it was worth while. He said, "I am about to get killed now, but it is all

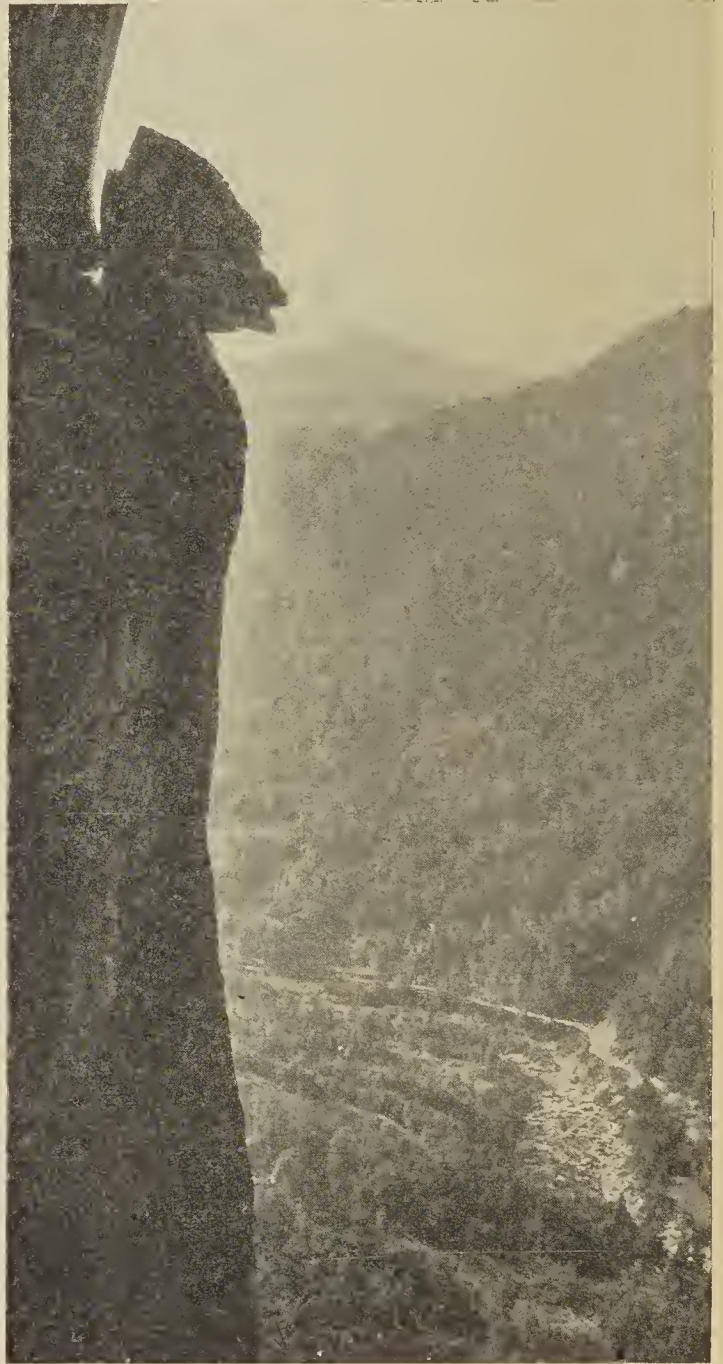


right. I have fought a good fight. I had a great time and even while I have been in jail here I have converted some of the fellows that were holding me by the arm and I am ready now." Great stuff, boys. It is going to cost you. As I pass through the Southland now I can see some that it is already costing. It cost John J. Eagan something. It cost Will Alexander something. I have seen gray hairs come in white men's heads that didn't come there from seeking their own welfare but trying to face up squarely on this question, and we have sometimes looked at them and said, "You smitten of God for his fool-heartedness," but I tell you he was bruised. The chastisement of our peace was upon him and by His stripes we are healed. The name of John J. Eagan and Will Alexander and the Interracial Commission is a world-wide name and they have already turned the attention of the world toward the South in a constructive way, and if they can be followed in this generation by a thousand clean, straight-forward, fearless young white men, believing in this Jesus, men will come from the East and the West and sit down on this hillside and say, "You young men of the South, show us the way," and we will see racial antagonism melt into understanding and good will.

LOOKING AT JESUS

(Continued from Page 4.)

speaking the language of perpetual youth to the youth of every age. And, my friends, how we need to recover the original spontaneity and radiance of the life He lived and inspired. Some signs of the frost of age are on His religion as it is currently interpreted. It substitutes consolation for challenge. It substitutes, does it not, duty for passion? It substitutes precedent for freedom, repression for the spontaneous gushing of a living fountain, a stern and somber gravity, which is so repellant to youth, for the note of joy with which the story of the good news opens, and the note of triumph with which it closes. In such an interpretation the stress falls in the wrong place, and if it makes no winning appeal to the youth of our day, we must remember it does not adequately represent the origi-



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If at Blue Ridge or in North Carolina, do not fail to see Chimney Rock! It is within a few hours from Blue Ridge and over wonderful motor roads and through unexcelled mountain scenery.



nal atmosphere of the life and word of Jesus. And so I ask you to read the gospels afresh without prepossessions, with open and alert mind, and you will find the dew of youth on all their bright pages.

Does youth love reality? Do you love facts? Is youth interested in how religion works, rather than in how it philosophizes? You will find the teaching of Jesus moves in the realm of fact, and not theory, is concerned with no system of logic, but with the inspiration of new life. As He went about doing good, He imposes the same obligation on those who love Him. Does youth dare the heights? Does youth covet lofty ideals? See those to which He calls you and me, so lofty that the timid insist that they are not practical? Does youth champ the bit of restraint, impatient to be let go on some hard adventure with the fascination of peril

in it? In 1924, Mallory and Irvine probably reached the summit of Mount Everest only to die there. Their one desire, as one of them said, was to go all out in the utmost endeavor to reach the top. What adventure, my young friends, what enterprise, so enlists all youth's energy, loyalty and enthusiasm, so challenges the young woman of today, the young man of today, to go all out to reach the top of human achievement; what enterprise so challenges us, as the program of Jesus to save men everywhere, to clear the world of injustice and conflict, to soften the conditions under which the poor fight the perpetual battle for bread, to set up the reign of righteousness and good will in all human relations, to build a Christian social order wherever the sun looks down on human need and frailty and sin?

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WHAT THEY SAY ABOUT IT

The following are some words of appreciation from former students of the Southern College. These testimonials have been selected from among a great many similar expressions which have come to our files during the past year:

I am so glad now that you and one or two others helped me to decide to get my professional training before I went further in the work. My training at Southern has already meant much to me and I am sure it will mean increasingly more as I get older in the work.

E. R. KIDDER,
Boy's Work Secretary,
Central Y. M. C. A.,
Chattanooga, Tennessee

Southern College helped me to definitely decide upon a Christian Life-Work, gave me a vision that constantly challenges my best efforts as I work with boys, and gave me a training I would be unwilling to have missed whatever work I may undertake. It has been so much more than a professional and technical training, that I am just beginning to realize upon the deeper satisfactions that come into one's life from its high cultural, ethical, and spiritual values. I consider my decision to enter Southern College a providential turning point in my life.

C. E. WARD,
City-Wide Boy's Worker,
St. Petersburg, Florida.

I am realizing more and more every day how much Southern College added to my training. Just a College Degree will not fill the need. I can see a great difference in what I have to learn and what a college graduate without the technical training has to learn. Any man who sets himself the task of moulding the character and lives of boys should have the best preparation it is possible to get.

AUGUST L. JOHNSTON,
Business Secretary,
Y. M. C. A.,
Vicksburg, Mississippi.

Many things have been helpful to me in my work through my training in Southern College. Some of them briefly stated are: a new faith in the Association movement as a whole as a result of having studied its history, methods and purposes; a more reasonable and dynamic Christian faith of my own and a better understanding of how to help others seeking such a faith; an insight into and concern about some of the great world problems; an abiding inspiration from my contact with real scholars and dynamic Christian spirits, and a continuous thirst for the truth. I believe it would have been a calamity both for me and for the Association if I had gone into the work without this training.

J. T. HARDWICK,
Iowa State College.

My work at Southern College satisfied me, that given a modicum of mind training as a background, the college can provide the technique and skill, and for good measure, instill the spirit of high devotion to the far-reaching and unselfish task of the Association.

J. W. BERGTHOLD,
Regional Secretary
for Student Work,
Atlanta, Georgia.

Before Southern College got hold of me, my energies as an Association Secretary were decidedly dissipated. I recollect now with chagrin that I was chopping wood with a dull axe nor did I know definitely why I was chopping at all. Merely an academic degree was no adequate preparation for a secretary who expected to get his Association headed in the direction of achievement. While I am not a graduate of Southern College, I am confident that the two courses which I have taken under the able leadership of Master Teachers have given me a sense of direction, and of purpose, and have undergirded me with a new faith in the permanence of the Secretaryship as a life work.

PAUL N. DERRING,
General Secretary, Y. M. C. A.
of Virginia Polytechnic Institute,
Blacksburg, Virginia.

I attribute the small measure of success, of the Association at the University of Kentucky, for the period that I have been here to the vision inspiration and technical training that I received while attending the College. I hope to be able at some time to complete my preparation, as I know the advantages it gives to the work of a secretary.

BART N. PEAK,
Secretary Y. M. C. A.,
University of Kentucky.

It was my privilege to attend three summer quarters of the Southern College. I have found the work stimulating, inspiring, exacting and practical. I am planning to enroll for the summer quarter again this year and hope to have my associate and our next year's president enroll also. This I think is pretty good evidence that I believe in the type of work Southern College is doing.

E. S. KING, General Secretary,
North Carolina State College,
Y. M. C. A.,
Raleigh, N. C.

I look back there to a beginning of a closer fellowship with Christ. A thorough course at the college in a real way lays the foundation for Christian leadership. The professors there open new fields of thought and appreciation. I will be grateful for the years at Southern College.

KARL P. ZERFOSS,
General Secretary,
Washington and Lee University,
Lexington, Virginia.

Training at Southern College gave me greater power and conviction. It enables me to deal with personal problems of students that I could not have dealt with before. Above all it gave me a greater knowledge of how to use the Bible, how to know God and Christ, and how to bring men to Him.

DAGNALL F. FOLGER,
General Secretary Y. M. C. A.,
Emory University, Georgia.

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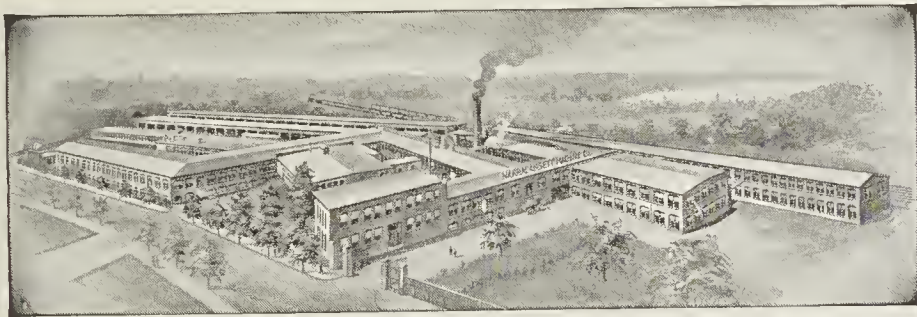
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PICTORIAL EDITION

COME UP HIGHER

"I saw the mountains stand
Silent, wonderful, and grand,
Looking out across the land,
When the golden light was falling
On distant domes and spire;
And I heard a low voice calling,
"Come up higher, come up higher,
From the lowland and the mire,
From the mist of earth desire,
From the vain pursuit of pelf,
From the attitude of self;
Come up higher, come up higher."



WHEN SUMMER COMES

WE turn irresistibly from influences of our cramped city life with all of its conventional and cut and dried manner of living to the great-out-of-doors---with its mountains, forests, streams and flowers---we turn away from the noise, heat and turmoil of the thoroughfare to a freer, fuller and more satisfying life to a place where our spirits can respond joyously to the call of the beautiful in nature and can feel the tonic of her life giving touch.

Such a place “where the balsam air works a cure that is rare”, awaits you at

BLUE RIDGE---HIGH UP IN THE
“LAND OF THE SKY”





COME TO THE MOUNTAINS, DRINK OF THEIR CRYSTAL WATERS, AND GAIN HEALTH
AND VIGOR FROM THEIR BRACING ATMOSPHERE.



THE BLUE RIDGE VOICE

VOLUME VIII

NASHVILLE, TENN., APRIL, 1927

NUMBER 7

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training. Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879. Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

Come to Blue Ridge



TO be ideal your summer vacation must be spent where it is cool, where the scenery is inspiring, where your room is modern and comfortable, where your food is wholesome and abundant, where those you meet have culture and character, and where there is enough of entertainment and program to keep the day from growing monotonous.

The thousands who have been at Blue Ridge during the past fifteen years say it meets all these tests. Blue Ridge is located in the heart of the most rugged mountains of North Carolina (fifteen miles from Asheville) at an elevation of 2700 feet. The estate comprises 1619 acres of virgin forest; has fifty-six buildings, athletic fields, tennis courts, swimming and boating lake, a fine two-floor gymnasium, a well run library, a daily program of music, lectures and travel talks, and prices which are within the reach of those with modest means.

Every member of the family is welcome at Blue Ridge, provided only you are interested in these big ideals which make for progress.

Blue Ridge is not the ordinary summer resort; it is a place where those of culture and character meet together for fellowship, rest, and inspiration.



FROM THE MOMENT OF ARRIVAL UNTIL THE TIME OF DEPARTURE, EVERYONE IS
MADE TO FEEL AT HOME AT BLUE RIDGE.



A PARTIAL VIEW FROM THE PORCH OF LEE HALL, PRONOUNCED BY MANY TO BE
THE MOST INSPIRING SCENE IN WESTERN NORTH CAROLINA.



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ATMOSPHERE.



SURROUNDING BLUE RIDGE ARE MANY POINTS OF SCENIC INTEREST EASILY
ACCESSIBLE TO THE MOTORIST, HORSEBACK RIDER, AND HIKER.



1. THE TRAIL TO MT. MITCHELL, 6711 FEET HIGH. 2. ANDREWS' GEYSER, AN AFTERNOON HIKE WHERE WE "FACE TO THE FRONT." 5. ROBERT E. LEE HALL, THE CENTRAL BUILDING OF BLUE MOUNTAIN LODGE. 8. THE CRAGGY RANGE FROM LEE HALL STEPS. 9. THE SPACIOUS DINING LOBBY.



3. THE WINDING LAUREL BORDERED ROAD TO LEE HALL. 4. THE HILLSIDE MEETING
 5. THE DAILY "COLLEGE SING" IN THE LOBBY. 7. BEFORE THE COZY FIRE IN LEE HALL
 (INSET) RHODODENDRON IN ALL ITS GLORY DURING THE MONTH OF JUNE.



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THE JOYS OF THE SEASHORE BROUGHT TO THE TOPS OF THE MOUNTAINS.



JAS. A. PEOPLES
Headmaster

Lee School

♦♦ for Boys ♦♦

The age of twelve to eighteen, "when your boy is becoming a man," is the most critical period in his life; yet, queer enough, few parents give careful study to the *total environment* of the boy during these years.

He needs thorough mental discipline and scientific physical development; he needs sane religious instruction, and a wholesome moral environment.

It is to meet this fourfold need that the Blue Ridge Association has established Lee School for Boys, which has not only measured up to the worthy standards of Blue Ridge, but has set for its standard the ideals of Christian character of the illustrious man whose name it bears.





Southern College of Y. M. C. A.

Professor Huntington, of Yale, has made a number of scientific investigations as to the effect of climate on mental vigor. It is clear to him that excessive heat renders people "less capable of prolonged and steady mental activity."

Southern College has its summer quarter at Blue Ridge (elevation 2700 feet). It has a very high-grade faculty; it offers some thirty to forty courses of graduate study, particularly looking toward religious education leadership. The above new building now on the Blue Ridge grounds is the summer home of Southern College. It also has a first-class gymnasium, a swimming lake, a good working library, and is on the whole the most ideal spot in the South for summer study. Address, Southern College of Y. M. C. A., Nashville, Tenn.





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LEADERSHIP.—College graduates, who are now doing advanced study in Southern College of Young Men's Christian Association to fit themselves for life service as boy workers, are the leaders at SCY Camp. They are not in it for the summer, *but in it for life.*

EQUIPMENT.—The housing facilities, the abundant, well-prepared food, the recreation equipment, and the wildness of the woods and mountains cannot be surpassed by any camp in the South.

IDEALS.—Its purpose is to develop real Christian manhood through a well-balanced program.

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C. B. LOOMIS
Director

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IN ADDITION TO OFFERING THE MANY DIVERSIONS AND COMFORTS OF A SPLENDID SUMMER RESORT, BLUE RIDGE IS THE SCENE OF MANY NOTABLE CONFERENCES OF EDUCATIONAL, SOCIAL, AND RELIGIOUS VALUE.

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Student Y. M. C. A., June 18 to 27
Missionary Education Conference, June 28 to July 8
Conference on Lay Evangelism, June 30-July 3
Community Conference of Y. W. C. A., July 8 to 18
Southern Summer School of the Y. M. C. A., July 19 to August 2
Y. M. C. A. Directors' Conference, July 19 to 22
Travelers' Aid Conference, August 3 to 10
Industrial Y. M. C. A. Conference, August 5, 6, 7
Men's Evangelistic Clubs, August 12 to 14
Summer Quarter of Southern College Y. M. C. A.,
June 9 to August 31
SCY Camp, June 24 to August 19
Southern Summer School for Social Service and Christian
Workers, August 5 to 28
North Carolina Christian Endeavor Leadership Conference,
August 19-21
Lee School for Boys, Second Year Opens September 7, 1927

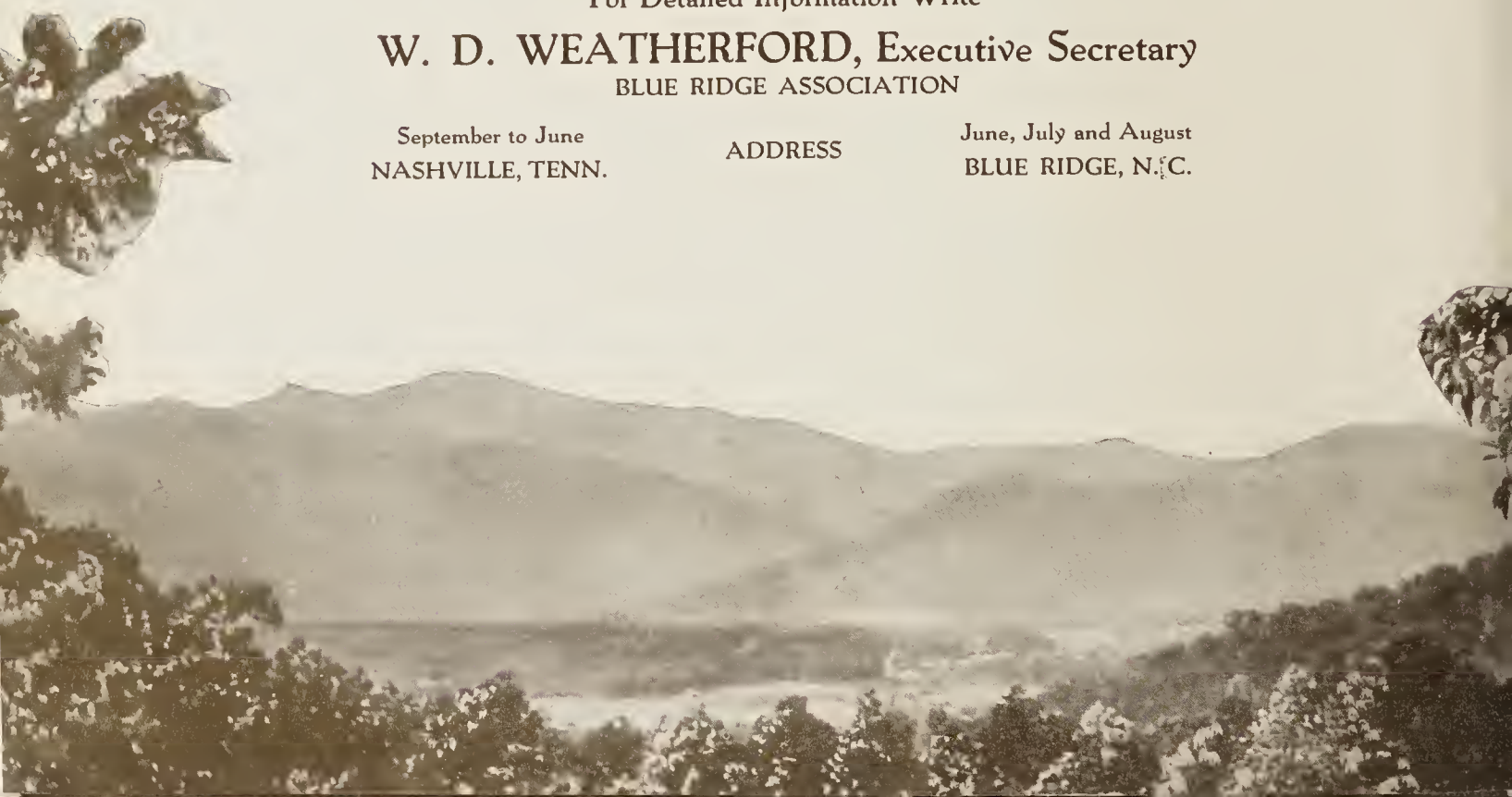
For Detailed Information Write

W. D. WEATHERFORD, Executive Secretary
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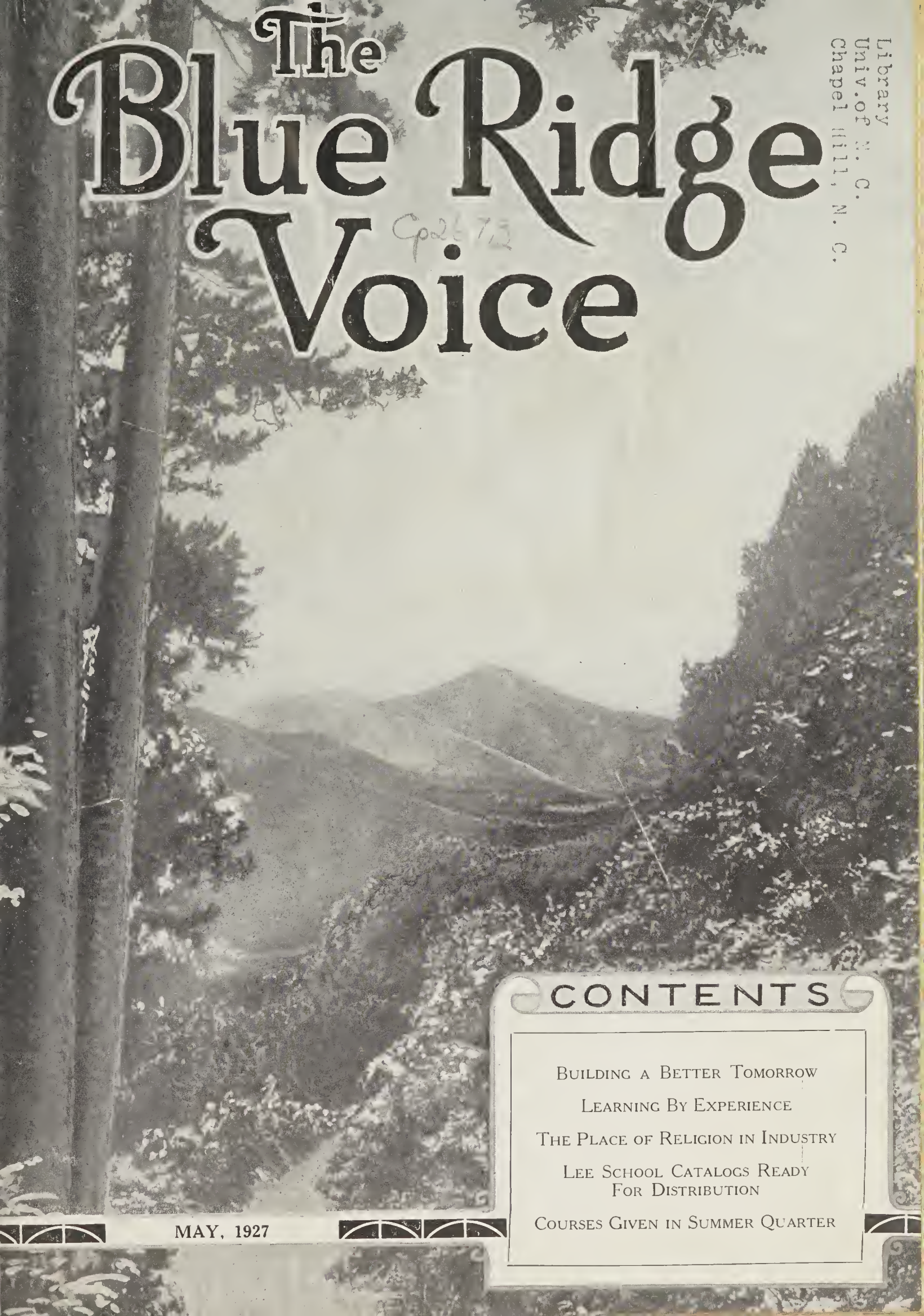
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MAY, 1927

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Student Y. M. C. A., June 18 to 27

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Missionary Education Conference, June 28 to July 8

G. Q. LeSourd, 150 Fifth Avenue, New York, N. Y.

Conference on Lay Evangelism, June 30-July 3

Leon C. Palmer, Mount St. Alban, Washington, D. C.

Community Conference of Y. W. C. A., July 8 to 18

Miss Mabel T. Everett, 600 Lexington Avenue, New York, N. Y.

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C. B. Loomis, 2015 Grand Ave., Nashville, Tenn.

Y. M. C. A. Directors' Conference, July 19 to 22

A. M. Pennybacker, Y. M. C. A., Chattanooga, Tenn.

Travelers' Aid Conference, August 3 to 10

Miss Daisy Cummings, Travelers' Aid, Union Station, Spartanburg, S. C.

Industrial Y. M. C. A. Conference, August 5, 6, 7

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Rev. Wm. B. S. Chandler, Monroe, N. C.

"The Student Inquiry," August 24-31

J. W. Berghold, 412 Palmer Building, Atlanta, Ga.

Lee School for Boys, Second Year Opens September 7, 1927

J. A. Peoples, Blue Ridge, N. C.

NOTE: For full information concerning any of the above conferences, write to the person indicated.



THE BLUE RIDGE VOICE

VOLUME VIII

NASHVILLE, TENN., MAY, 1927

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Building a Better Tomorrow*

By MR. CAMERON BECK, New York

Personnel Director, New York Stock Exchange

I ASSURE you it is a great pleasure and a great privilege to have the opportunity of sitting in at this very important conference. It is a pleasure this afternoon to bring to you the greetings of the Board of Governors of the New York Stock Exchange, who are deeply interested in the important work that you have in your hands and the subjects that you have to consider at this conference. I come to you not as a teacher and surely not as a preacher, but just simply as a business man away from what has sometimes been called one of the highest speed jobs in America, for there at the Stock Exchange, located at the cross-roads of financial America, we folks are not in the realm of minutes but of seconds, and all that I would like to do here this afternoon, and in a very informal way, is to try to bring to you out of a busy life just some observations and experiences, some convictions, and then with your permission, perhaps a few suggestions of what I do believe to be one of the great problems confronting us as Americans.

Last year in and out of my office there passed some ten thousand different people, for the most part representing not only the State of New York, but every state in the Union, stepping up to my desk and asking that eternal question, the question

that we are all concerned about, "What about a job?" "How much does it pay?" "What are the hours?" Then on our payroll we have about a thousand folks, representing some sixty-two different vocations, and in that group of workers we have the largest number of adolescent boys or boys of high school age of any financial institution in America. Now a man does not interview tens of thousands of people and be responsible for everything that has to be done for employment, the standardization of wages, promotion of the educational work of the workers on the job, group insurance, pensions, and the multitude of things that come in, without recognizing the fact that something is happening here in America.

Several years ago, at the end of some very weary days, I turned one day to the chairman of our committee. It has eleven hundred members, who in turn elect forty governors, and then they are subdivided into the working committees of the Stock Exchange. Everything that has to do with the Stock Exchange is worked out in that way. I asked our chairman if I might have permission just to take my car and shoot out over New York. I wanted to sit in with the high school principals just to try to check up with what I thought was being experienced by these school men. I have been behind the closed doors. When I returned from Europe I found on my desk seventy-two letters from

*A stenographic report of an address given at the Conference on Human Relations in Industry, Blue Ridge, July 18, 1926.



the high school men of New York State asking me if sometime or other in my journeys I could drop in and say a few words to their students. I took those letters to the chairman of my committee and without any comment save that I thought he might appreciate reading them, left them with him. He told me, "I have read every one of those letters. They represent a tremendous appeal. What are you going to do about it?"

Well, I visited those seventy-two schools. I could spend an hour in talking to you, not about Wall Street, but in bringing to you a heart message from the heart of those school men from the Atlantic to the Pacific. I stood the other day in the office of a principal of one of our high schools. I was talking with him, and a woman came into his office, and when she went out he told me about her. She was a social leader of the community. She wanted to know what to do with her son. Her husband was too busy to help her with him. And then he told me of several instances. One day he stopped a woman on the street and said to her: "I would like to talk with you about the absence of your daughter." She said, "She is ill in the hospital." He said, "Why, I have just been talking with your daughter down on the street corner." She said, "I thought that was just as good an excuse as I could offer for her absences."

And now the question comes, how can we folks out in this world—how can the teachers build back into the minds that are coming out of homes where integrity is nothing more than a memory of the past the thought that integrity is the foundation stone of a man's life? I was talking with Bishop Cook the other day. We were talking about some of these problems of the present hour, and he said, "Beck, I think the real problem of the hour is not so much a problem of juvenile delinquency, as it is a problem of adult inefficiency."

I was talking with a Massachusetts college professor a while ago, and he said to me, "Last night I was sitting at the supper table with my daughter, who is a senior in the high school. I was getting out a speech on 'Modern Youth,' and when I got it all out of my system, my daughter said, 'Well,

father, do you happen to know any generation of Americans that has got this old world into such a mess as your generation?' "

I say youth needs a sympathetic understanding on the part of those who have positions of responsibility, and especially those that may be called supervisors or those dealing with the youth of today. Now in Wall Street we have gotten to the matter of the problem of youth. We saw this coming four or five years ago, and one day the president of the Stock Exchange, one of the most human men I have ever known—he is a daddy to those three hundred thousand French orphans; he lost his own two sisters overseas—said to me, "You have a chance to observe a lot of things happening to youth here in the financial district, and I have just been wondering if I could not gather in some of the leaders of affairs if you would say a few words to them." I said, "You lead me to them." No man works in a community for ten years with his eyes open and his ears to the ground who does not discover a lot of things, and I said, "You just lead me to that crowd." I saw him bring into that beautiful committee room seventy-eight of what I call the leading men of this country. There were presidents of eighteen banks and trust companies, fourteen vice-presidents, the heads of seven trans-continental railroads, and there was that man, a kid that started life in a butcher shop at \$3.00 a week—little George that picked up the Atlantic and put it in the Pacific—the man who built the Panama Canal. And the next day they told me of a man who was in the back of that room—a little country kid from a farm up in the northern part of the United States. The day he graduated he didn't have one bone, but coming in contact with the inspiration of a man who saw him and inspired him to go and try to get a higher education. The boy wrote a letter to some college president and climbed to the second floor of a lawyer's office. He said, "What can I do for you?" And the kid looked him in the eye and he said, "If you will loan me two hundred and eighty dollars, I can get a college education." I saw him that day the chairman of the board of a bank in New York City. Those busy men gathered there that day not to discuss the questions of financing new corporations, or



the underwriting of bonds or stocks, but they gathered there to discuss just one subject, the subject that has brought you folks here from many states to discuss the conservation of human resources.

We don't have any boy problems at the Stock Exchange now. We say to the boys, "We have employed you to promote you. Therefore, if you

year have been enrolled in evening schools of college or university rating. Dean Taylor of the New York University is having ninety-nine of them over there in the school of business. I say to you that we have made a boy capitalize his leisure time in a worth-while venture; therefore, I say we have no trouble with boys. I turned to the kid and said,

A NEW ADDITION TO THE BLUE RIDGE STAFF



MISS RUTH COBLE

Miss Ruth Coble, the new instructor in Physical Education for the Southern College, is to be the Dean of Women at Blue Ridge.

Miss Ruth Coble, summer school instructor in the Physical Education Department of the University of North Carolina, has just accepted a position with the Physical Education Department of Southern Y. M. C. A. College.

Miss Coble is an M.A. graduate from Haverford College, and has done graduate work at Harvard University, University of California, and Columbia University. In addition to this special preparation, she has worked in the field of physical education in North Carolina for the past six years; she was one of the organizers of the North Carolina Physical Education Association, and was the founder of the North Carolina Athletic Association for Girls.

want to stay on your job, you will have to show that you are interested in yourself." Dr. Cadman, known to many of you, was our commencement speaker on the twenty-third of June this year, and in front of him we had two hundred and sixty-eight of our boys under the age of twenty, and the interesting thing is just this, that today seventy per cent of the boys on our payroll under the age of twenty have completed their high school education and this

"Tell me, has not your daddy ever talked to you about going to night school?" He said, "My daddy is dead." So was mine when I was the boy's age. I said, "How about your mamma?" He said, "I have no mamma." I can't remember mine. May I say to you that it is a great privilege to take a little lad like that by the hand right across the street and put him into the hands of the "Y" man, the man who will give him the stuff you can't buy



with money—human friendship backed by Christian motives, and if anyone would ask me what is the success of the Y. M. C. A., I would say that it is wrapped right up in that—Christian manhood, Christian service. That is what has caused it to stand the storms of the years and has brought it through today.

There came in a while ago another boy and I said, "What can I do for you?" He said, "Can I get a job here? I have one job now, but I need another job." I said, "Wait a minute—don't go so fast." He said, "I work over at Abraham & Strauss, a packer from four o'clock in the afternoon until twelve o'clock at night. That pays for the eats and rent, but I have to have another job from say seven o'clock in the morning until about three o'clock in the afternoon. You see, I am keeping my kid sister in high school. That other job is her education." I say to you here again, in the midst of these mountains, it is a great honor to take a little hero like that by the hand across the street and put him into the hands of the "Y" man.

I would like to tell you a story that I have told many times. I looked in the other morning just before I left for down here. I have a stack of autographed photographs of the leaders of affairs today, but hanging on the wall of my private office there hangs but one photograph, the photograph of a man out in the West who, when I was a kid, one day saw me and saw in me a human soul, and putting his hand in mine he said, "I will be a friend to you," and next to the love of a good wife nothing has been half so precious to me down through my life as the friendship of a man who saw a human soul in me.

I am wondering if some of you are missing some of life's great values. Are you a foreman? Are you a leader? Are you giving out this stuff to these little lads that are looking to you for a word of friendship? I say, after all, you will be remembered not by that great business you will build, not by just that fine piece of machinery—across life's journey you will be remembered just to the extent that you are willing to pour out that soul of yours into the lives of someone else.

There was a banker at my desk the other day. We were talking about life's great values. He said, "Never can I forget the debt of gratitude that I owe to my old high school principal. You know that man taught me how to live." I said, "Where did you go to high school?" He said, "Up there along the Saint Lawrence."

A few days later I was talking to a man who I think is designed to be the great insurance man of a decade. He said, "I was alone last night. The family was out, and sitting there in the library I was passing in review before me the men that had touched my life for good. There I saw him standing there, the man I owe more to than even my own father. He was my old high school principal," and I heard the same name that had dropped from the lips of the banker.

Four nights later at an industrial conference I was sitting on the porch with one of the industrial leaders of the country. He said, "I was moved to-night. I saw the man standing before me that I owe more to than any other man that lives." I said, "Who was that?" He said, "My old high school principal." I said, "Where did you go to school?" He said, "Up along the Saint Lawrence."

A few days later I stood upon the platform of that high school. I knew I was in the presence of a great spirit. I cannot tell you whether he ever occupied the center of the stage, but this I do know, that old doctor had taught a lot of young folks how to live.

On a fall evening last year I climbed to the tomb of a man up in the Connecticut valley that I have climbed to many times, and I stood just by a little piece of granite, and on it I read these words, "Dwight L. Moody. The world passeth away and the lust thereof, but whosoever doeth the will of God abideth forever," and my mind travelled back across the years to the time when he went up and down this country preaching.

I ask you seriously today, what are we doing on our jobs to develop life? Are we giving of ourselves? Are we pouring ourselves out into these shops, into the hearts of these lads that are looking to us for counsel and friendships? Oh, I say to you, let us be mighty careful as we go back not to miss



life's greatest blessing. It is well for all of us to remember that the making of the industrial America of tomorrow is in the hands of the youth today. We must all surrender and pass on our work to those coming along. I thought of it yesterday as I came down through the mountains. I thought of it in the cabins, in the schools, in the homes, in your shops today, are those mighty forces that the America of tomorrow must depend on. I say therefore today, it is of paramount importance for the future of industry for us to see to it that the youth of our employ today be supervised well by a leadership that has got only clean hands and clean hearts. Youth is passing through trying times, jazz, excitement, automobiles, more pay than we ever dreamed of when we were in the period of boyhood is in the hands of the youth today. I say, therefore, it is up to us to give guidance to the youth to help bring them through. If you open the constitution of the Stock Exchange today you find on the front page something like this, "This is organized to maintain high standards of commerce, honor, integrity among its members, and to promote principles of trade and business among its members." I walked down Wall Street a while ago with the Governor of the Stock Exchange. He said, "See that man coming down the street? He died some ten years ago. Ten years ago we expelled him for fraud, and he might as well have ordered a wooden box then." The other day I sent for Albert. He was employed by us recently. He came up and I said to him, "I have been away for several days. I always like to get in touch and welcome to our organization every new employed person. I think you will like it. I have been here ten years, and I want to ask you a question. You are a graduate of this high school?" He said, "Yes." I said, "Would you mind telling me when they started teaching lying in that school?" He said, "They have not started teaching lying." I said, "Would you mind telling me what day in the week your father said, 'Here you are the son of my heart. Sit here while I teach you how to lie.'?" He said, "My father never taught me how to lie." I said, "I am glad to know that." I said, "Here you have a man given as a character reference. Tell me what day

did he say, 'Sit here while I teach you to lie.'?" He said, "Mr. Beck, that man never talked to me about how to lie." I looked over his application blank, and I said to him, "Will you tell me why did you fill that application blank with a lot of lies?" The youth, just at the edge of manhood, just ready to start his business career, turned to me and gave me an answer that I have now heard from Massachusetts to California: "I thought I could get by with it." I say to you today, just sit with me behind the screen and witness the tragedies of life that I must witness, see the folks who could enjoy life of high and noble purpose who have missed their mark and become nothing more than driftwood. One day there came into my office a young chap. If I had had a mirror I would have handed it to him. He was so pleased with himself. I think the only exercise the fellow had ever had in life was wishing. I said, "What can I do for you?" He said, "I am looking for a position." I said, "What can you do?" He said, "Anything." I said, "Would you mind taking this card across the street and tell the man there that you will take his dictation at one hundred and fifty words a minute?" He said, "I don't know about that." I asked him other questions, and each time he would say, "I don't know anything about that." I said, "I beg your pardon, you told me you were ready for anything. Evidently anything in this age of jazz means nothing. Good day."

There came another chap. I said, "What can I do for you?" He said, "I'm looking for a position." I said, "Would you mind telling me how it happened?" He said, "I was working in a position where there was no promotions and I quit." "I always like to meet such a man," I said. "Then you were working in one of those blind alley jobs?" He said, "That is just the name for it." I have heard that from Maine to California, and have even heard it from Europe. May I say to you frankly here this afternoon, long ago I have stopped worrying about blind alley jobs. The thing that has chased the hair off my head is the pity that I have in this age and generation for blind alley folks, folks who have a gold mine under their feet but won't take the trouble to work it out and use it as a stepping stone to the things that are above. I have analyzed



the lives of a lot of our big men in New York. I think they are what they are today not because they were born with silver spoons in their mouths, but they are what they are today because they had to fight opposition. I said to a man sitting at my desk the other day, "Do you know those two bankers at the National City Bank?" He said, "I used to wash dishes with them at the university." I say to you today we have to build our own tomorrow, and it is not so much luck as it is pluck. It is a man's willingness to dig in, to pay the price to get ahead. I said to this chap, "Would you mind telling me what kind of a job you had?" He said, "I was the secretary of the superintendent of one of the railroads in New York." I said, "Would you mind telling me how many Atlantic ties you had on your division?" He said, "That never worried me." I said, "Would you mind going back to your old boss and stepping into his private office and thank God for his patience. You couldn't work for me a week." Blind alley folks—not blind alley jobs. May I say this to you—and I have talked to a lot of folks about it—there has never been a time when there were more opportunities for men to come up through the crowd as the age in which we are living, and it all comes back to the fact as to whether we have the brains to come through the crowd—to assume leadership.

I would like to give you four fundamental things around which I have built my job. Take them for what they are worth. There may be something in it that will help some man here today to go back to his job. I use them every day of my life, and when I can't use them on my job at the Stock Exchange, I quit. Perhaps I am old-fashioned—I don't know—but somehow or other I like to feel that I have these four responsibilities, first of which I have called this: My responsibility to my employer, the man who gives me my job, the man who pays me my wages, the man who does the worrying, and the man who takes the risk. I have been up and down this country a lot. I have sat in a lot of times with men who have discussed about sharing the boss' profits. May I say to you I have yet to sit in with one group of men who is willing to sit down and

discuss sharing the boss' losses, and I think if we are perfectly honest in the view point,—and I am a worker, don't forget that, as I don't have an easy job and I don't want one—but if we are perfectly honest in the viewpoint, I think we would be perfectly willing to admit today that the man who has given us our job has assumed a lot of times risks and he does a lot of worrying to have that pay every Friday or Saturday nights. We owe a profound debt to the man who has to do the worrying. I am not talking about that other fellow who is willing to squeeze life's blood and throw it away. The quicker we can get rid of those fellows the better off we will be.

Secondly, I like to think that I have a responsibility to the individual employe on our payroll. Of course it is hard. It is getting harder every day. In this intensive life that we are living in in industry it is hard, but I like to look upon an individual who has hopes, and may I say this to you, that our Board of Governors will go the limit that the New York Stock Exchange can in the defense of a boy on our payroll. We won't allow an employe to be disciplined in public. What tragedies have been poured into my ears at my desk, and as I have travelled up and down this country, of that man who thinks he is going to put the fear of God in a man's heart by bawling him out in the presence of a crowd of folks. We will never do it. The only thing we can do is to put the love of God in the hearts of men. Long ago we have torn up our book of rules at the Stock Exchange. We are dealing with our men as individual problems, staying by each individual and trying to get him to come through the crowd. A while ago one of our foremen called me up and said he wanted to bring a boy up to my office. His face was red when he walked in with little Herbert, seventeen years of age, who was trembling like a leaf. I asked him to be seated and excused myself for ten minutes so that he could calm down. When I came back he said, "This boy called me a lot of dirty names." I said, "That is bad stuff. Tell me about them." He said, "I can't call them to you. He went back to the telephone booth and called them to a telephone clerk."

(Continued on Page 15)



LEARNING BY EXPERIENCE

THE learning process is not one of pouring in, but of drawing out. We do not get real knowledge by cramming, but by experience. The most worth-while school, therefore, is the one which comes nearest to placing the student in his future life situation and helping him gather the experience of the past in adjusting himself to that situation. Real education, therefore, is not memorizing pages of psychology (to illustrate), but finding out how people have reacted under certain conditions and, therefore, knowing how they will react when such similar conditions again arise.

The real way to train a secretary (for example, a Boys' Work Secretary), is to put him into a situation with boys, and as he finds himself confronted with questions of procedure, let him come back to the class room for answers. The professor must help him discover the data that has been gathered in the past by those who have dealt with similar problems. He will also help the student discover the causes and meanings of the mental reaction that the student has observed. In this way all the scholarship of the past is brought to bear on the explanation and answering of the student's problems.

A secretary of the Y. M. C. A. trained in this manner would not be a theorist, but one who, during his college course, had been trying to evaluate the experience of the past in its application to his own problems.

In Southern College every student is required to do some community task under the careful supervision of a faculty man who has had experience in that field. His work in the community gives practical meaning to his class room work, and his class room work gives creative and interpretative insight into his problems in the field. The method is not new, but it has never been fully worked, so far as we can ascertain, in a school for training religious workers. We mean to give it a full, fair trial at Southern College.



The Place of Religion in Industry*

By DR. ROLVIX HARLAN, Richmond, Va.

Professor, University of Richmond

My friends, I am sure that often when a professor is introduced people feel something like an old lady in a story connected with one of my college professors. He has the habit occasionally to go out to speak, and once he was occupying the pulpit in a church. His wife had accompanied him, and they arrived quite early and she had a seat in one of the pews. He had gone back into the pastor's study, and an elderly lady sat down by his wife, and when the professor came in to lead the service she said in a stage whisper, "Who is the speaker this morning?" and the wife said, "It is a professor from the college," and the lady said, "I reckon it will be tedious, don't you?" We professors, if I represent them—I do not claim to be typical—are heart and soul in sympathy with what has transpired in these days of conference here. Indeed, this subject which you men have so thoroughly discussed already this morning in the forum makes me almost reluctant to try to add anything, but I am taking three texts, and for the time that remains I am asking you to consider the implications of those texts in this total situation.

First chapter of Luke, thirty-third verse, "His kingdom shall have no frontier." The old version says end, and we sometimes think of it in that way, but this time it is a frontier. The kingdom of Christ is going to step over every activity and all the relationships of human life. There may be no area of human interest over which goodness and God is not to have sway. His kingdom shall have no frontier.

And then a verse which was quoted by our Lord out of the Old Testament in connection with the warning he gave to the men who were building civilization in His day, when He said, "The stone that the builders have rejected, the same shall become the head of a corner." That ancient tradition of the stone found in the rubbish of an old temple and brought out and found to be the corner stone,

and they who were rejecting Jesus in the building of Jewish civilization were rejecting the head of the corner. The stone that was at the keystone of the arch, and this is become the head of the corner.

Then, as a way of exaltation, a word from the Apostle Paul's letter to the Philippians: "Let this mind be in you which was also in Christ Jesus." *Let* here means *to make effort*, for the word is a word of activity or effort, putting forth energy. Make the effort to have the mind and disposition of Jesus, the mind and disposition that actuated in all the relationships of life. This is what the Apostle Paul is saying to the people in this verse.

Now religion is, in a sense, a perennial interest of humanity, but I think there are signs that intelligence in this day and generation is recognizing it anew. A friend of mine who came back from Florida rather late in the spring told me that five years ago, toward the last of the stay down there, a number of the people who were spending the winters there gathered out for sort of an informal forum in one of the parks, and the people would talk. Men do talk, contrary to the notion that women do all the talking. They would talk over almost everything in a general way, but he said inevitably before they finished they swung around to religion. Now that is interesting. There is a sense in which religion is inevitable. I am now thinking of a little incident in connection with the beginning of Christianity in the twenty-first of John. You have the record of the disciples coming together for conference in the upper room, and the doors were closed, and the record says, "And Jesus stood in their midst." You can't keep Him out. Jesus is unescapable. Religion will have its way. The human heart one day, everywhere and in all connections, will give attention to the counsel, advice and suggestion that comes from Jesus. We might just as well reason with that now as hereafter, and religion is one of the great forces—indeed the constraining force which will settle all human problems and will bring us that peace with righteousness which has

*A stenographic report of an address given at the Conference on Human Relations in Industry, Blue Ridge, July 17, 1926.



been the dream of religious teachers and the best of mankind in all the ages. Now religious people, someone has said, can be divided into two classes, represented by two type of persons. There is a type of person who is looking for his spectacles and they are on his nose. He is really religious in a sense without knowing it. Very many business men and men who are managers and of responsibility in connection with human life are really afraid to let themselves go and be as decent as their best ideals and be as kindly as the finest impulses in

The second type of person is a person who, like the Irishman, continued to look for his spectacles until he had found them, and they make a great deal to do over getting theological definitions framed formally, and who really spend a lot of time saying, "We can't be religious until we understand all about it." I have a life in Christ to live, a death in Christ to die, and shall I wait until science gives all doubts of full reply, that while the sea of doubt is raging, while round about let me be clean within their fold, O Christ, and at Thy seat take but the

SPECIAL RAILROAD RATES



WE are glad to announce to the readers of the *Blue Ridge Voice* that the Southeastern Association has granted a series of special railroad rates to all who will be coming to Blue Ridge during the coming summer. Practically all of the roads in the South have joined the Southern Railway system in granting this greatly reduced rate—which is a one-way fare plus \$1.00 for the round-trip ticket. The dates on which the tickets must be bought and used are June 13th and 23d, July 13th and 22d, and August 5th and 19th.

If you are planning to come to Blue Ridge during the summer, and we hope you are, and can come on one of the above days, write us for a certificate—and save the difference! These tickets are good for only twenty days, in addition to the date of sale!

their nature. They are religious, but looking around for something strange and unusual, but as a matter of fact religion is in the common place of life, and we find our God in the place where we toil. We don't need to look around for religion. It is in our heart, in everything we do, if so be we interpret our religious life as the Apostle Paul wanted to do when he said, "By the grace of God I am what I am whenever I am, in place of authority, in service, or whatever sort. I am there because of God's grace," and I interpret life religiously if I interpret it correctly.

lowest place, and hear Thy voice and accent say, "Come unto me and rest. Believe me and be blessed." We all are religious sometimes and we don't know it.

Before I pass to the application of religion to the industrial situation, may I pause long enough to say—for I see a great many of the younger people here with us this morning—that there are two or three things that I believe that we who are older, if we could get you to believe out of our experience concerning religion, would be a benefit to you. Consort with the very best conception of God that you



have ever been able to entertain. Stick with that, whatever it is. Don't look around for something else. Now Plato called God the ideal. Aristotle called God the final cause. Immanuel Kant called God the great moral purpose that is in the universe. John called God the first and the last. Jesus called Him Father.

There is a wonderful article in the last number of the *Atlantic Monthly* on "How We Shall Think of God." Think of Him as Father, with all the finest and holiest and best that we have been able to put into the world. We can get it in a finer sense when we think of Jesus Christ, for He said, "He that hath seen me hath seen the father, and God has caused light to shine out of darkness and to shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. If you can find anything better than Jesus' picture of God, His idea that God is Father, and His own demonstration and manifestation of God, take that, but until you find that which is better, Jesus will do. Jesus is a human embodiment and demonstration of the attitude and character of the Eternal God toward humanity. Let's entertain and consort with the finest conceptions of God that we have ever been able to entertain. I, for myself, will leave these arguments and puzzling things that science brings up to be decided where they should be, in the laboratory, and by research and elsewhere, and I will be still in fellowship with my Christ and I will hold to Him.

Now Jesus put the whole thing in a summary in which He said, "Thou shalt love the Lord thy God with all thy heart, with all thy strength, with all thy mind," as we have got to bring out intelligence to this proposition as well as our emotions, "and thy neighbor as thyself." The whole proposition that is before us this morning receives emphasis in the matter of neighborliness—the next man, for neighbor means literally and logically the near farmer, the next farmer. Since we are speaking of industry, it becomes the next working man, and the next working man in point of space indeed may be the manager, or the man who represents the owner and the investor. We are neighbors in industry, and we are neighbors down the line to the last of our fellow workingman's family.

Let me tell a story which will illustrate the matter of social work in which I am interested a little differently from this matter of industry, Child Welfare Work, but it is all tied up in one bundle. It is a story of a case that is on record in the Home Findings Society of Massachusetts—the Child Welfare Society of Massachusetts. It is of little Henry. His home is in Fall River, Mass. He was a child of a working man. They were not poor. They were not well-to-do—fairly good wages, able ordinarily to take care of his family, but it was growing. There was a little baby younger than Henry. He was five, and the baby caused the mother's attention to be taken up, and Henry had become one of those boys that was bordering on and approaching what we call delinquency. He was only five years old, but people had missed their milk bottles, and had missed their newspapers, and they knew that Henry took them. One night he got into the home of a neighbor and slept in the spare room, and when morning came he got out and went over the threshold with a warwhoop to let them know something had happened, and when they looked around to see if anything was gone it was not, but the room was disturbed. The police all knew Henry. He took a team unhitched of two horses once and drove on down to Newport. He wanted to go around among the millionaires and see some of life, and he drove back, arriving home at eleven o'clock at night, and put the horses where he had gotten them, and the police were looking for them. There was Henry, too young to go to school, too young to be arrested, too young to go to the police courts. Henry turned six, and the school people had heard about Henry and didn't want him, but now he is six, and they took him to school for three days. Nothing else is done in school but looking after Henry, and the school board meets and says, "We can't keep him," so he is thrown out of the school. He becomes seven years old now, and the police may arrest him, and he is arrested at once and brought to the Juvenile Court. The juvenile judge does not know quite what to do with him. Shall it be an industrial home? That is a reducing of the word industrial. It is a place where they put boys when they have not just learned how to act properly, with the idea



that that sort of thing is going to do it. That is the last place in the world, in my judgment. Anyhow, there was a social worker of this Children's Society in the court, and she said, "Let me try him. I will make an attempt with him." So the judge said, "All right." He was very glad to find a way of solving this problem. He said, "When you are on the way from Fall River to Boston, the headquarters, stop by the Feeble-minded Institution and have him examined. There is something wrong with Henry." They stopped off at the Feeble-minded Institution, and this was something different. The doctor couldn't get anything out of Henry. He knew police, school men, he knew others in society, but here was something a little different, and they couldn't do anything with him. The doctor said, "I will have to let him go on. I will try him again. Something is wrong with him, but he is not feeble-minded." They took him on to Boston, and they decided to have a psychiatrist examine him. That is a new sort of thing. They will be advising you to have some of your men examined. They sent Henry to him and he starts in to ask him some questions and puzzles and the like, but Henry once again stiffens up—nothing doing. He can't get anything out of him. As Henry passed out he just slipped the stop-watch of the doctor in his pocket. They got it back and found that Henry had taken it to pieces to see how it was made. Henry has a genius for mechanism after all. They bring him back, and on the basis of that boy's inquisitiveness in the machinery this psychiatrist got a hold on him. Henry is off his guard. He answers the questions. He gives him the questions of a five-year-old. Henry answers them right off. He gives him the questions of a six-year-old. Henry answers them. He gives him the questions of an eight and nine-year-old, and then the ten-year-old, and they find Henry to be seven years of age physically but ten years of age mentally. God had given this working man's family a super-normal boy, but they didn't somehow sense it, and the mother was too busy to do anything about it, and this boy, unless the neighbors and the community in taking care of boys make a place for that boy so he will be a normal boy, so that he will be a thoroughly developed personality, he will come into industry as one of our obstruc-

tions, as one of the persons who make trouble for you. If Henry were properly taught he might come into industry to be a manager, or, please God, he will be one of the men who will help reorganize in the name of the Kingdom of God this industry we speak about. Religion is seeing that we have given all our possible help and influence in the name of God in behalf of our neighbor and His children.

I go now to say as definitely as I may as to what the Christian man, the religious man, can do in connection with industry, and I say, first of all, he shall attack definitely and specifically evils where they are found. In a conference about five years ago a man summed this up in saying, "Do not trust in panaceas or cure-alls. Attack evil where you find it—evils of unemployment, evils of waste, and anything that causes trouble and friction, and use your intelligence to get it out. That is common sense, and since most of our troubles are personal and have to do with character and human responses and human behavior, of course it is a matter of interest to church people." That was a Jew speaking. He said, "Attack evil where you find it, and try to create that kind of situation in which the human personality can normally function at its best." Now every Christian man who is here has, I think that obligation—to make use of every idea, of every suggestion, every impulse he has received here to attack evil as he finds it in the specific situation where he finds himself, to make the situation there a better situation. Now, Mr. Henry Dennison, head of the Dennison Manufacturing Company, of Massachusetts, employing from three thousand to thirty-five hundred people, sixteen years ago started out to remove from that particular industry the things that were causing the trouble. They have regularized employment. They have organized departments so they can shift some of the men. They have taken orders so that they can get orders ahead. The good will and the good instincts of the man has been put to the task of reducing unemployment, taking care of the old fellows, either by giving him a job that he can do that won't obstruct the progress in other places, or else giving him a pension and treating him justly by removing him from the situation where in any way causes a situation that can't be handled.



Now a second thing, and I think it is the real purpose of this conference. We must be Christian people whether we are professors or whether we are managers, or owners, investors, we must as citizens help create that atmosphere or climate in which a discussion and in which a creation of all the evils that we find may be removed. Nothing will be better for this total situation that we have in this country than a good man here and there as radiant centers of influence who will help create a climate of good will in which the whole matter may be discussed and faced with frankness and intelligence.

My friends, if these people who are here and who have caught the spirit of this conference can take a climate of good will, or intelligent good will and fellowship and neighborliness back into the concern, be it small or large, in time that climate will gradually cause the problems that vex and annoy to disappear, and ways out will be found when the climate is good. So, therefore, a part of the task of the Christian people is to create the proper climate in which good will can work.

Then another thing, the Christian man who is in a place of responsibility can help demonstrate what Christianity means in the relationships of industry. When I was in England in 1921, I visited all the places that I could hear of where experimentation was going on in industrial relations. One was a soap plant. They manufacture Lux and that sort of thing, and they have a wonderful industrial organization, and they have good will in the concern. Then I visited a candy concern where they are making candy after the manner of good will. I then went to a small place just out of Cambridge, England, where a Baptist deacon is at the head of a little canning and preserving factory. Beginning as a farmer he began canning some of his own stuff, the neighbors joined with him and the neighbors' girls worked, etc., until the thing has grown to where twenty-five hundred people now constitute this cannery. They never had a strike. They have a certain scheme of profit-sharing in which everybody who has been connected with the industry for so long share up in the profits and returns of the indus-

try. He has experimented with fruits and crops brought from over the world. He didn't have an education in the technical sense, but he has used the ability that God gave him and the good will and the common sense, and he has done it to demonstrate that Christianity can be made operative so that the relationships in industry can really be the relationships that obtain in family life. His people love him, and the whole situation is a situation that one can envy as a situation of dominating good will because a Christian man has been the leader of it all.


Now the last point that I want to make, and the suggestion comes from what I heard Mr. Beck say—and I join with those who have borne testimony to the help that he has given. You can't tell me that laymen can't talk. They can. They can get to their feet and talk if that is the best way to express it, but the best way is to do something about it, but anyhow Mr. Beck came with that radiant spirit of good will and speaks about educating and developing and training and staying by until the person has been led to behave like a human in the situation. Now someone has raised the question in a book, "Why we behave like human beings." Well, some of us don't. We behave like human beings because we respond to what the environment expects of us. We want the good will of our neighbors and friends and the people we work with and all the rest. I am quite certain that we can bring to bear upon every person who is backward, who comes late, or who knows too much or who does not do this or that. We fellows in school have it. We have got the same proposition you have got in your industry with our freshmen, and it does not leave some of them until they are seniors. Getting them started in—bringing to bear on them those powerful influences of expectancy that will bring out the best in them. Now it is illustrated in this book this way in showing the responses of a family to the public opinion of the community. A family, just an ordinary family, working people, are sitting down to dinner at evening. The door bell rings. Now that connects them up with the community. Heretofore they were themselves, but the door bell rings—the com-



munity is now intruding. Mother rises and takes off her apron. Father rises and puts on his coat. Sister gets a napkin and wipes brother's mouth. Brother kicks the cat and the cat goes to the kitchen, and the only person who behaves normally is the baby, who bangs on the chair because he has not caught the idea that anything different is expected of him. I am here to tell you that you create in the mind of every person, who is just an ordinary sort of person that they are expected to behave in this

situation according to the ideals of this situation and powers that are latent in them will rise to respond, to behave as human beings when it is expected of them in the situation. That is really the process of education. You can educate people to work with you and be with you and get a real situation, a human situation, and Jesus will come into this situation, great human, and the human interest in industry is a real interest, and when true humanity has come, then religion is in industry.

LEE SCHOOL CATALOGS READY FOR DISTRIBUTION

EE SCHOOL is drawing to a close its first year of operation, and any who had doubt of the need for such a school at Blue Ridge or of the ability of those who are in charge to render this needed service, would certainly be convinced by the testimony of its present patrons, every one of whom expresses approval and appreciation of the fine training given.

Teachers of long experience declare that they never saw students so diligent, nor so unanimous in their hearty support of high moral ideals set before them by the teachers.

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Full information will be sent on request.

JAS. A. PEOPLES, *Headmaster.*



Courses Given in Summer Quarter*

The following is a list of the subjects to be given:
Association History and Principles. Course 1, (b). Given through first and second terms. A. H. Lichty.

Song Leadership. Course 5, (b). J. J. King.

The Development of Higher Education in America. Course 11, (d). Given through first and second terms. Given 1928. W. E. Uphaus.

Present Tendencies in Public Education in America. Course 11, (e). Given first term in 1927. W. E. Uphaus.

Student Association Organization and Methods. Course 11, (g). Given first term. H. E. Wilson.

Campcraft. Course 12, (e). Given first and second term. C. B. Loomis.

Principles and Methods of Work with Young Men (18-25). Course 12, (f). Given first term. A. H. Lichty.

Basic Studies in Christian Religion. The meaning of Christianity and its basis in reason. Course 11, (b). Given second term. W. D. Weatherford.

Anthropology. A study of the present development and cultural status of the American Negro. Course 11, (c). Given first term. W. D. Weatherford.

The Gospel of Mark. Course 15, (d). Given first term. O. E. Brown.

Studies in the Hebrew Prophets. Course 11, (d). Given second term. O. E. Brown.

Principles of Religious Education. Course 11, (d). Given 1927. W. E. Uphaus.

Principles of Teaching as Applied to the Field of Religion. Course 11, (e). Given second term. Not given 1927. W. E. Uphaus.

Jesus as a Teacher. A study in Psychology of Religion. Course 12, (d). Given first term. J. L. Kesler.

Social Ethics. Course 11, (d). Given second term. J. L. Kesler.

Social Problems. Course 15, (e). Given through first and second terms. Not given 1927. R. E. Baber.

Social Processes. Course 22, (d). Given first term. Not given 1927. R. E. Baber.

Christian Internationalism. Course 11, (d). Given through first and second terms. O. E. Brown.

Economic Development of the United States. Course 14, (d). Given first term. S. C. Mitchell.

Social and Economic Trends in Twentieth Century. Course 14, (e). Given second term. S. C. Mitchell.

History of the Young Men's Christian Association, with Special Reference to Church Relationship and the Student Movement. Given second term. H. E. Wilson.

The Gospel of Luke. A course designed especially for Y. M. C. A. presidents and campus Bible study leaders. Course 15, (e). Given second term. W. E. Uphaus.

Studies in the Task of Student Association Presidents. Given second term. J. W. Bergthold.

Methods in Association Boys' Work. Special course. Given second term. C. B. Loomis.

Play Leadership. Given through first and second terms. F. B. Messing.

Physical Education for Women. A course in theory and practice, including calisthenics, games, gymnastic dancing and marching. Given through first and second terms. F. B. Messing.

Elementary Physical Education for Men. Theory and Practice. Daily. Given through first and second terms. A. B. Miles.

Advanced Physical Education for Men. Theory and Practice. Daily. Given through first and second terms. F. B. Messing.

Boxing and Wrestling. Given first term. A. B. Miles.

Physiology of Exercise. Given first term. A. B. Miles.

History and Philosophy of Physical Education. Given first term. F. B. Messing.

*The fourth quarter of the Southern College is held at Blue Ridge, and is divided into two terms—the first being from June 9th to July 21st, the second from July 21st to August 31st.



Physical Examination, Physical Diagnosis, Anthropometry, and Prescription of Exercise. Given first term. F. B. Messing.

Aquatics for Men. A course in elementary and advanced swimming, diving, and life saving. Given first term.

Aquatics for Women. A course in elementary and advanced swimming, diving, and life saving. Given through first and second terms.

A Course in the Coaching of Major Sports. Given through first and second terms. A. B. Miles.

BUILDING A BETTER TOMORROW

(Continued from Page 6)

I said, "Give me the name of the clerk and we will get him up here." "No, I can't give you his name." I said, "You want me to discipline this boy on the testimony of that man who couldn't come up here? That died ten years ago." A man asked me if I would really do that in my factory. I told him, "Sure, why not?" He said, "If I did that in my factory, the work would blow up." It has not done that for us. It has made our foremen mighty fine fellows. It has made them analyze the problems, and they have been willing to come to the matter and to work it out.

The third thought, a civic responsibility. I don't know how to get this over, but I feel it very deeply. I can give you no better words than the words of our President in an address a while ago on management's responsibility to employes. He takes this ground, that the employment of youth in this country is a sacred trust. When we get that viewpoint of our jobs we will go back with a little different feeling. I like to feel that it is our job to send our employes back in their homes at night better fitted as citizens, and if we can't do that it is time for us to look in the looking glass. There came a woman in my office a while ago. Before the war she never had to worry about what a dollar looked like. Her husband died for us. I asked her if she was looking for employment. She said, "I am employed now, but the conditions are so unspeakable that if it were not for the fact that I have to have bread, I would not go back for my money." I came

down and opened my office one morning, and the office boy said, "Mr. Beck, that little woman there scrubbing the marble must be in trouble. She has been crying all morning." I told him to tell her to come in. She came in, and then I heard her story quickly. Her husband worked on the railroad in the roundhouse. He had been home to see her three weeks before, and he hadn't been heard from since. Somebody told her he had probably been killed, and they had buried him to keep from having a fuss. On Monday of that week she had gone over to try to get some information about her husband, and a man, forgetting himself, had cursed her out of his office. I said, "I will get you some word about him," and as she walked out of my office the Governor of the Stock Exchange walked into my office. I turned to him and told him about it and said, "If you had my job, how would you handle a case like that?" He said, "Come with me," and we found another governor and he said, "Tell Dick your story," and he flushed and turned to me and said, "Go upstairs and handle that case just the way you think it should be handled, but know we are with you." I didn't stop half way. I told him an unconfirmed story of a scrubwoman. He said, "Just give me thirty-five minutes." Thirty-five minutes later he said to the woman, "Your husband is all right." He said to me, "I am going on a special trip and will be back Saturday night." Saturday morning my telephone rang, and he told me that the woman's husband was all right. He said he had found the man who had insulted her, and said he would never have a chance to insult anybody again. I say to you about the measure of a man is our willingness to go to the defense of a person who is defenseless. When the day comes that my management won't follow me, I say there is another job waiting for me.

Now, the last thought. I like to think that I have a responsibility for the people who come in our doors looking for employment. You people look so good here that I don't suppose you have ever had to go out and look for a job. If you want an experience, just let me send you up and down a certain section of this country and let you knock at the door and see how many times they kiss you in the course of



a week. Of all the people who have come to our office looking for employment, let me say this, I do not know of any spot where good will can be made so quickly or destroyed so quickly as in the employment or personnel office. Let us be mighty certain that the people who come to us for employment are treated courteously.

One day there came into our office one of these leaders of tomorrow. As he crossed my floor I saw that part of his foot was sticking outside of his shoe. He had on just a little blue shirt, but in his button hole he wore a beautiful rose, and after I got his name, just to ease him up a bit I said, "I suppose some young lady pinned that rose on you today," and he said, "Yes, Mr. Beck, she did." He said, "I live over here on the fifth floor of a tenement house with my mother. She has been sick in bed, but every day there is a little girl that climbs upstairs and puts a bunch of posies by mother's bed." I have been thinking of that little uncrowned princess climbing up to put a bunch of posies by a sick woman's bed. There are lots of good folks left who are giving out the cup of water, and I turned to the lad. He said, "This morning she took one of the roses and put it on my coat." Well, I chatted with him just a little bit, and then I saw that little hand come up and the rose come out of his button-hole as he handed it to me. He said, "I would like to have you have that." I said, "No, I would not want to take it." He said, "I want you to have it. You are the only man who has been kind to me this morning."

Here we are up here at the beginning of this conference. It has repayed me for coming down here. The thing that I am just anxious to get across in this way this afternoon—I could bring you boxes of personnel work and all that kind of stuff, and management's problems, but it seems to me that the great thing that is going to help us through this period of our national life is just a little more of what I call brotherhood in God. I don't know what else to call it. That is the thing that I would like to leave here this afternoon. I don't care what your job is. It don't make a bit of difference to me whether you are the manager of your firm or carry-

ing the water down below, for after all, life is filled with commonplaces, for we spend most of our time in making bread, but the thing that I like out of these delightful moments with you here this afternoon is just this—that our problems are going to work out not through some great orations, but just when each one of us catches the spirit of the message which I have given to you today of a willingness to give of ourselves. I crossed the park the other day early in the day. It was not awake. I was on the way to the garage to get my car, and suddenly there in front of me was the memorial erected to Spencer Strask, the Wall Street banker, and I saw these words:

"Spencer Strask's one object in life was to do right and to serve his fellow men. He gave his life abundantly to hasten the coming of a new and better day."

Foreman spells leadership. If you be a leader you will have to do something to justify it, for a leader must feel deeper and see farther than other folks. A leader must be willing to go on alone, but if he has the courage other folks will take a part, and in my closing message to you this afternoon I would like to leave with you those stirring words of Douglas Marks:

"Go ye, a man must have his wages,
It has been so through all the ages.
A man must also have his hire,
To set his table and feed his fire,
And yet his wage, however much,
Is not enough to touch his weary hands and heart
with feeling;

He must come homeward somehow feeling
That not with this a man is paid.
But if we come homeward tonight,
And know today we did the right,
And made the world that never knew it,
A little better passing through it,
That something we have made or done
Has brought delight to anyone.
Yes, know we served our fellow men,
Then we are paid,
But not 'til then.

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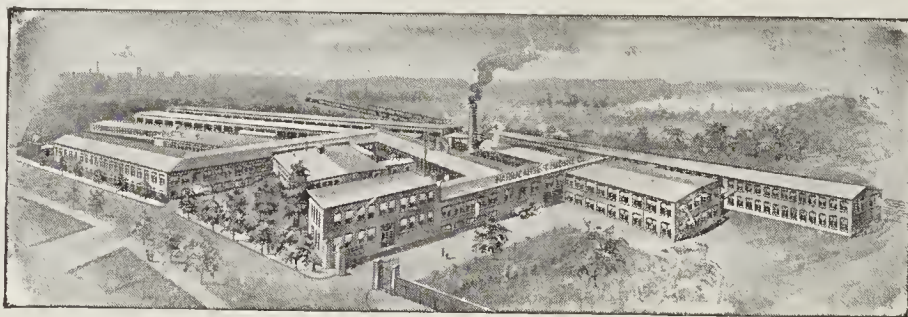
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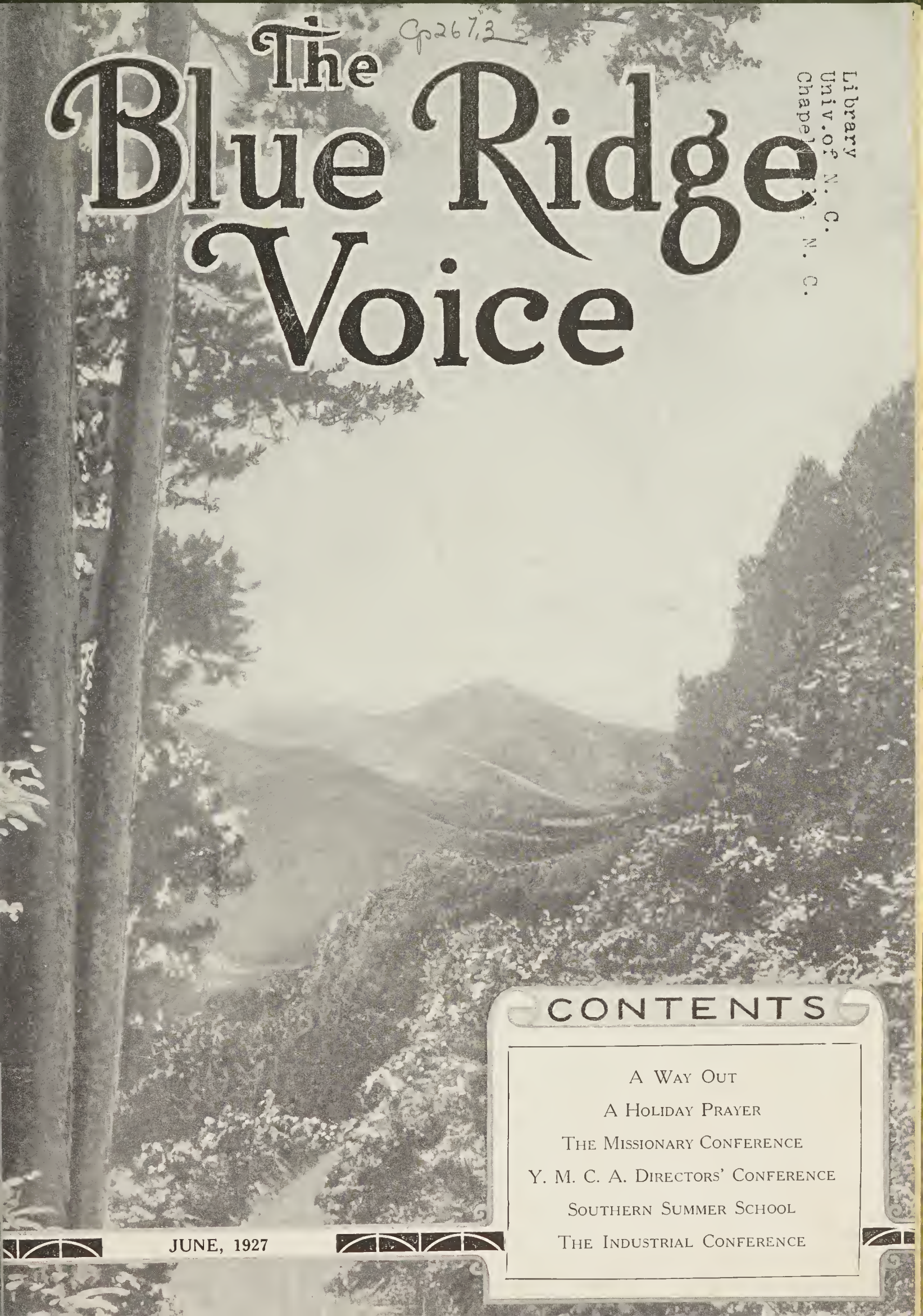


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JUNE, 1927

1927 PROGRAM

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Miss Mabel T. Everett, 600 Lexington Avenue, New York, N. Y.

Student Y. M. C. A., June 18 to 27

J. W. Bergthold, 412 Palmer Building, Atlanta, Ga.

Missionary Education Conference, June 28 to July 8

G. Q. LeSourd, 150 Fifth Avenue, New York, N. Y.

Conference on Lay Evangelism, June 30-July 4

Leon C. Palmer, Mount St. Alban, Washington, D. C.

Community Conference of Y. W. C. A., July 8 to 18

Miss Mabel T. Everett, 600 Lexington Avenue, New York, N. Y.

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C. B. Loomis, 2015 Grand Ave., Nashville, Tenn.

Y. M. C. A. Directors' Conference, July 19 to 22

A. M. Pennybacker, Y. M. C. A., Chattanooga, Tenn.

Travelers' Aid Conference, August 8-13

Miss Daisy Cummings, Travelers' Aid, Union Station, Spartanburg, S. C.

Industrial Y. M. C. A. Conference, August 5, 6, 7

E. G. Wilson, 412 Palmer Building, Atlanta, Ga.

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C. B. Loomis, 2015 Grand Ave., Nashville, Tenn.

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Arthur A. Guild, Grace-American Building, Richmond, Va.

Southern Summer School for Social Service and Christian Workers,
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W. D. Weatherford, Nashville, Tenn.

North Carolina Christian Endeavor Leadership Conference, August 19-21

Rev. Wm. B. S. Chandler, Monroe, N. C.

"The Student Inquiry," August 24-31

J. W. Bergthold, 412 Palmer Building, Atlanta, Ga.

Lee School for Boys, Second Year Opens September 7, 1927

J. A. Peoples, Blue Ridge, N. C.

NOTE: For full information concerning any of the above conferences, write to the person indicated.



THE BLUE RIDGE VOICE

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A Way Out*

By MR. KIRBY PAGE

AS a result of the thinking that we have been doing together, many of us are rapidly reaching the conclusion that this world of ours is at least half pagan, and we are coming to think that there are vast areas of the earth where the gospel of Jesus is not preached or practiced. But we are in danger of exaggerating. It would be easy to reach the conclusion that this is a thoroughly pagan world—that there is not much good in it, that there are not very many decent, honorable people in it. That, of course, would be a gross exaggeration. There are, of course, many, many thousands of devout men and women who are honestly seeking to serve God. There are great areas of life where the highest principles of Jesus are finding His way adequate expressions, but we want in these days to face the evil as well as the good, and that is what we have been doing, and some of us are very much troubled. We are wondering as we approach the end of the conference just what we can do about a pagan world or a world that is semi-pagan. We have been thinking together about the evils in several realms of life. Some of us have been very much troubled over the things that we have been thinking about. We have been asking ourselves in the groups and have been thinking just what are we to do about it? We are going to leave here

now, and we want to know what to do. What are we going to do with this semi-pagan world in which we find ourselves?

It is my purpose to make certain suggestions that may be worth thinking about when we ask ourselves what we can do. My first suggestion is this: That you cease looking for a panacea or a cure-all; that you abandon once and forever to search for a solution for any one thing that will solve your problems. The fact of the matter is that there is no solution—no single solution—for this complex situation of which we are a part. There is no code of laws that tells us in any detail what is right and what is wrong. There is no modern Tenth Commandment that warns us against wrong or that calls attention to all of the virtues or gives us direct instructions. There is no list of the things we ought to do. I know the desire in the minds of many of you. How eagerly would you make use of any book if you could be sure that by turning over the index and looking for the word representing the particular problem that troubles you. Unfortunately, there is no such book in existence. There is no place we can find and look under the heading of one of the problems we have been talking about, such as fraternity, etc., and there is no place we can look and find a sub-heading of this kind which says that this is right and that is wrong. There is no place we can turn and locate any of these problems. I say this in

*A stenographic report of an address delivered at the Southern Student Y. W. C. A. Conference, Blue Ridge, June 11, 1926.



the beginning, because it is necessary that we put it first in your minds.

Now let me make the following suggestions. The first thing we can do is to get the facts. Find out the truth about a given situation. This will apply to any of the problems we have been thinking about. You think of those five main divisions in which your groups have been divided. There are no solutions for any of them until you know the truth. Now I suppose it is a trite thing to say that we must begin by getting the facts, but we ought to keep saying that until we act on that basis. There will be no marked improvement until we begin to base our conclusions upon facts. There are two ways in which you and I can get facts. One, of course, is by direct observation—by going in and seeing things as they are. There is a vast deal of facts readily accessible, but it takes time to acquaint oneself with it, and that means that if you and I are going to do anything really effective we have got to take time to get the truth and get at the facts. Now that means we have got to spend time reading. One of the great tragedies of life is the readiness with which we waste time and kill time when there is so much to be done and so little time in which to do it. What I am trying to say is that we are not going to do anything that will be very effective except as we are willing to take time to find out the truth. This applies to any one of the problems we have been con-

sidering. Whether it be any of the world relations, race relations, etc., the first thing to do is to have an eager search for evidence, for facts, for truth.

But there is a thing that must go along with that. We can acquaint ourselves and must acquaint ourselves with the ideals upon which we are seeking to find the truth. This means that we must more thoroughly acquaint ourselves with Jesus' conception of what life ought to be, and we will bring to bear the light of these principles, of this teaching, upon these facts as we observe them. That means that we have got a two-fold kind of study to do—not only study the evidence concerning the world as it now is, but also more thoroughly impregnate ourselves with the idea of the significance of the teachings of Jesus. Now that may be a trite sort of thing, but it seems to me to be an essential part of the task of lifting the world. Now that ought to serve to remind us most of the people in the world who call themselves Christians who have only the faintest and most incomplete understanding of Jesus' way of life and of the world Jesus wanted to build. One of the principles of building that kind of world is understanding what it is, and that means that we have got to do a great deal more of the things that Bruce Curry has been talking to us about. We have got to go back to the records, and not read it just hurriedly or casually as a matter of habit. We have got to go back and study it and

A HOLIDAY PRAYER

*By the breadth of the blue that shines in silence o'er me,
By the length of the mountain-lines that stretch before me.
By the height of the cloud that sails, with rest in motion,
Over the plains and the vales to the measureless ocean,
(Oh, how the sight of the things that are great enlarges the eyes!)
Lead me out of the narrow life, to the peace of the hills and the skies.*

*For the comforting warmth of the sun that my body embraces,
For the cool of the waters that run through the shadowy places,
For the balm of the breezes that brush my face with their fingers,
For the vesper-hymn of the thrush when the delight lingers,
For the long breath, the deep breath, the breath of a heart without care—
I will give thanks and adore thee, God of the open air!*

—FROM HENRY VAN DYKE'S "GOD OF THE OPEN AIR."



enter into it in a sympathetic way, and really find out what Jesus meant by these various teachings that He gave, and understand something of the spirit of His life. It is obvious that we have got to know something more about the idea toward which we are striving if we want to reach it.

The third thing is to get the facts, come to know the truth with regard to these various problems, and come to know more about the ideal by which we will judge these practices, and then this: After we have tested any one of these sets of facts that we have discovered in the light of the principles and teachings of Jesus, and have reached certain conclusions concerning those facts in the light of this teaching, the third essential thing we must do is to act upon our conclusions. Let me make that more specific. Suppose we dig around and find the facts concerning race conditions in our home community, or maybe in our college community. We discover certain facts about the way certain people treat certain other people, or certain groups treat certain other groups. We find out Negroes are treated differently by white people. We try to get an impartial survey of the evidence. We try to find out just what is going on in our community. We bring to bear upon it all the impartial judgment we can command. We go at it in a scientific way, as much as we know how, by direct observation, investigation, by reading, and by what other people are saying, in every way we can. We go at this business of finding out what is happening so far as the races are concerned, and then we go back and see if we can find out what teaching Jesus gave that has any bearing on the relations between races. We will run across the page in the New Testament about Jesus and the woman of Samaria. We will read that it was the custom in that day for the Jews to have no dealings with the Samaritans. We will discover that again and again Jesus was associated with people that were beyond the custom, that were not associated with by His friends. We read that and try to find out what it means. Just what is the significance of the fact that Jesus talked with the woman at the well? What is the fact that Jesus went out and took supper with that hated tax collector? We try to find out the meaning of that passage, of that incident, of that illustration. Then

we do the third thing. We bring to bear upon local conditions the way white people treat black people in our community. We bring to bear upon the facts our interpretation of the significance of the way Jesus treated the woman of Samaria or any one of the dozen illustrations. Then we begin to pass judgment. These local conditions are opposite to the teachings of Jesus. What shall we say about this given situation in our community? That is, we begin to evaluate the facts in the light of the principles or the ideals, and we reach certain conclusions. We say, so far as I know the facts, so far as I understand the principles, this is wrong. This ought not to be the way folks treat each other. So far as I can see, the way that Jesus would have us treat people is this way and that way, and we begin to pass judgment upon the facts—we begin to evaluate them—and I think the third thing we do is, after we have brought the light of our principles to bear upon our facts, is to begin to act on a basis of our conclusions. Now unless we are willing to act, we might just as well stop here and now. We are not going to do any good in this world—we are not going to have any acceptable share in uprooting the evils of our day, whether they be in the realm of race relations, or economic relations, or any of the other spheres, unless, as we get the facts and as we evaluate those facts in the high principles, we are willing to act on a basis of our conclusions. We might as well make up our minds now that the whole business is foolish unless it is going to lead to action.

Here, again, there are two ways we can act. We have found the facts concerning the situation. We have decided that in the light of the ideals these facts are not what they ought to be. This situation ought to be changed. So far as we can see, it needs to be changed in this way and that way. We propose to act. There are two ways we can act. One is by changing our own personal attitude and by changing our own personal conclusions; and there is no substitute for this kind of solution until you and I are willing to change our own personal attitudes, the way we look upon people, the way we view the situation, the way we conduct ourselves in that situation—unless we are willing to make our own personal conduct in accord with our conclu-



sions, we are not going to do anything about building a better world. That is obvious. We have got to put into practice these conclusions that we read in the light of our knowledge.

There is another kind of action we can take. There are certain kinds of problems that can be solved by the actions of individuals, whereby two individuals change their attitudes toward each other and come into a new relationship. Many of the problems of the world are of that sort and can be

changed by the action of myself or yourself. There are many other problems that cannot be solved except as they are solved upon a group basis—a social basis, a co-operative basis. Many of the most dangerous problems are of that sort. Most of the problems in international relations—certainly between governments—are of that sort. Most of the problems involved in war are of the character that cannot be solved by individuals alone, and they have to be solved by social action. What can we do about

BLUE RIDGE MISSIONARY CONFERENCE

Ten Days of Privilege and Inspiration, June 28-July 8

R. B. ELEAZER



HUNDREDS of missionary leaders throughout the South are looking forward to the All-Southern Conference of the Missionary Education movement, to be held June 28 to July 8, at Blue Ridge, N. C., one of the most beautiful summer assembly points in America. The 1927 Conference promises to be in some ways the best of the long series of annual meetings conducted by this organization in the Southeast, beginning more than twenty years ago. An unusually strong program has been provided for this year, covering a wide range of subjects and presenting many of the ablest leaders from the various denominations.

There will be six general missionary courses, three courses in Bible study, five in missionary methods, four normal and four advanced courses. Credits will be given in the several classes leading to a "certificate of training in missionary education." Among the general courses will be "The Adventure of the Church," "The Story of Missions," "The Cost of a New World," and "The Religions of Mankind." The department of methods will embrace courses on young people's problems, on work in young people's groups, missions in the local church, missionary story telling, and missionary education through dramatics. The normal classes deal with the teaching of missions to primaries, juniors, and adolescents, and the leading of mission-study classes.

The faculty will include Dr. E. H. Rawlings, Mrs. Hume R. Steel, and Miss Julia Stevens, from Methodist headquarters, Nashville; Dr. H. F. Williams and Edward D. Grant, of the Southern Presbyterian Mission Board; Bishop Theodore D. Bratton, of Jackson, Miss.; Mrs. Taul B. White, field worker of the Baptist Woman's Missionary Union; Dr. J. O. Atkinson, missionary secretary of the Southern Christian Convention; Dr. John L. Lobingier, of the Congregational Education Society; Miss Nancy F. White, Presbyterian Home Missions secretary; Miss Anna M. Clark, of the United Christian Missionary Society; Dr. W. K. Bloom, Congregational missionary secretary, and many others.

The annual M. E. M. Conference is in no sense a competitor of the various denominational missionary conferences, but is supplementary to them all, occupying a unique place in the field of missionary training. Not only are its leaders drawn from the various denominations, but the attendance, also, is made up in the same way. About four hundred delegates are expected this year. For further information, write to the chairman, Dr. F. H. Williams, Box 330, Nashville, Tennessee.



that kind of a problem? That kind of problem cannot be solved except as it is solved on the basis of what we call public opinion, therefore, each one of us has a definite responsibility for this big, huge world. We have a responsibility, and that is to change the attitudes of communities, of neighborhoods, of great masses of people in order to change the whole business of public opinion. Now every one of us has a definite responsibility to put into practice our convictions with reference to these great evils. Let me be specific. We look at the facts, so far as we can get them, concerning the relations between nations. We see that on the whole there are many phases of international relations that are barbarous. We see that certain practices and certain attitudes, so long as they are maintained, lead surely to hostility and to war. We look at the facts of war, we go back to the New Testament, and we try to find out what there is in that record that sheds any light as to what we ought to do about so bad an evil. We discover many passages. We discover certain things that seem to shed light upon it. We reach the conclusion that, in the light of what we believe to be the facts concerning the relations between nations, this whole business of war in the light of the religion of Jesus cannot be justified. What are we going to do about it? Well, our problem is the problem of changing public opinion, for this is one of the kind of problems that cannot be changed any other way than by changing the disposition of enormous numbers of people. It is a huge task, but it is a task in which we must have a part. You can take any problem, whether it be a local or a world problem, and we have a responsibility in either case—in both cases. In the one case we may be able to remedy the situation by changing our own personal attitude and our own personal practices. Many of our problems are of that sort. Many of our relations are of such a character that they could easily be remedied. We ought, therefore, to put into practice our principles in that kind of a situation. In the other situation, where we do not have any direct control over the problem, we have a direct responsibility for public opinion. That is, we have got to go about the task of changing attitudes and practices. All the mechanisms that are

available we must make use of that will help in changing attitudes of people.

Now you ought to be thinking, and no doubt you are thinking in terms of specific problems, as I am trying to sketch in this hurried way the kind of things we can do. If we will be thinking in terms of the problem that has been pressed upon us, I am inclined to believe that what I have said thus far is applicable to any kind of a situation, whether it be that of relations between groups or people of different races, whether it be political or international, whether it be community relations, whether it be the question of relations between the churches, or within a given church, or the various institutions within a college. Whatever kind of situation—does not this general outline give us a clue as to how we can proceed? Get the facts, know what we are talking about; cease to deal in generalities and in general abstract statements. Begin to talk in terms of evidence, get a bigger grasp upon the meaning of our religion by which we are going to judge and evaluate these facts, whatever they may be; and then, after we have evaluated these facts in the light of our principles, begin to act. Either begin quickly through individual changes of conduct or practices, or by bringing to bear upon the situation in every way we can our influence to change public opinion.

Now, there is a fourth thing. After we have done that sort of thing, what else? There is another thing that we must never forget. Be ready to take the consequences of acting. Get the facts, evaluate the facts in the light of your principles, act either directly or on the basis of public opinion, and then be ready for what comes—and it will come. I don't mean to say that we are to go out looking for trouble. I know some people that give you the impression that that is what they are trying to do. They are trying to get into trouble. They get an idea. They think that it is a radical idea, an unusual idea, and they seem to be laboring under the impression that quickly they must get into trouble. You need not go looking for trouble. You will find it soon enough without a search for it, but unless you are willing to take the consequences of your action, you are not going to count for very much in building this new kind of world, for the whole of history



seems to indicate one thing—that any man or woman who starts out to change things as they are is certainly to meet strenuous opposition. Go back and look at the life of Jesus for a moment. Nothing is any clearer than that He met opposition. Nothing is any clearer than that the folks of His day would not let Jesus live the kind of life He wanted to live. They wouldn't let Him live His life. The record says, "He went about doing good." But, in the end, "They hanged Him on a cross." Did you ever stop to think seriously why they put Jesus to death? He was a good man. His whole life was reflected of good will, kindness, and love. He gave us the impression of doing good, but lived on a basis of His own higher teachings. Why did they put Him to death? Why did they not let a good man live His whole life? Why did they not put the twelve to death? What happened to the seventy? Why does a good man frequently meet with direct persecution and occasionally visited with bodily punishment, and once in a while put to death? I have tried, I confess, to analyze that. It is one of the

puzzles of life that folks do not want other people to live good lives if those good lives are different from the lives that are being lived by most of the people in the community. There seems to be three reasons, and it will be worth our while to keep this in mind.

The first of the reasons why Jesus was put to death, and why good people have always been persecuted is because of ignorance on the part of those who opposed Him. The truth of the matter is that not many of Jesus' fellowmen had even the remotest idea of what He was talking about. His teaching was not understood. The rank and file of people never knew what He really was talking about. Even His own disciples didn't know very much about His teachings. At the very end of His life, after Jesus had poured Himself into the twelve, they had only a small glimpse of what He was talking about. You go to the records and discover that after Jesus taught about the Kingdom of God, after all His teaching, and after His numerous personal talks with His disciples about the Kingdom of God,

Eighth Annual Conference Southern Y. M. C. A. Directors, Blue Ridge, North Carolina

JULY 19-22, 1927

The Eighth Annual Conference of Southern Y. M. C. A. directors will be held at Blue Ridge, North Carolina, July 19 to 22.

The purpose of this conference is to bring together representative members of the boards of directors of Southern Associations. The program includes presentations and discussions of Association problems and programs.

The conference this year is built around two objectives. The first is inspiration, and the second, information.

The conference setting in itself gives inspiration, as there is no more beautiful spot in the Southland than the Christian training center at Blue Ridge, North Carolina, fifteen miles from Asheville. Inspiration will also come from Association leaders, who will bring messages of achievement by the Association in its work throughout the world.

The practical and informative phase of the conference this year will be the consideration of outstanding pieces of work being done in Southern Y. M. C. A. fields. Various cities of the South have been assigned places on the program to present statements of achievements in their fields which have attracted Southwide attention.

The social and recreational side of the conference is emphasized by the annual watermelon party, hikes, scenic trips, and outdoor games.

The ladies and families of directors attending will be happy at Blue Ridge. Association presidents should by all means take advantage of this conference.

CONFERENCE COMMITTEE, 1927

BEN F. CAMERON, <i>Chairman</i> , Meridian, Miss.	L. E. HAWKINS New Orleans, La.
FRED S. BALL Montgomery, Ala.	DR. J. M. LILLY Fayetteville, N. C.
FRANK E. WOOD Jacksonville, Fla.	W. C. WILBUR Charleston, S. C.
FRANK PHILLIPS Columbus, Ga.	W. P. COOLIDGE Chattanooga, Tenn.
E. S. WOOSLEY Louisville, Ky.	W. D. DYKE Richmond, Va.



they did not know what He was talking about. At the very end do you not hear the inner three arguing among themselves as to who is going to have the chief throne in the Kingdom of God when it comes? So little had they understood His Kingdom, that they thought He was talking in terms of a kingdom with a throne. If you go to the record and read of that most tragic hour in Jesus' life when He was facing temptation, was facing the supreme crisis of His life, He was hungry for human friendship, and picked out the three He thought knew Him best and asked them to watch with Him and pray with Him while He made His great decision. What happened? So little did these three understand Jesus that each, at the very moment of supreme crisis in His life, went to sleep—couldn't even keep awake at the time when Jesus needed them most. If they had understood anything of the nature of the struggle that was going on in the life of the Master, they would not have slept for weeks. Jesus woke them up and they went back to sleep again. He woke them up the second time and they went back to sleep the second time. If the inner three did not understand Him, how little did the populace understand Him, and they killed Him in the first place because they did not understand Him.

They killed Him in the second place because of intolerance. The leaders, the good people, the people of the day, were so sure of their righteousness, were so sure and dogmatic concerning the truthfulness of their own teaching, that they could not stand to have anybody give a different teaching, especially if it seemed that He was going to be more popular than they. It was the intolerance, the dogmatism of the good folks of Jesus' day, in the second place, that led to his death. They didn't understand Him. They couldn't put up with Him. If He were allowed to continue His work, He might upset and destroy the very thing they were striving to build. They put Him to death because they were intolerant.

In the third place, they put Him to death because of sin. There were people who had a vested interest, if I may use that word, in things as are. If Jesus went about the business of changing things as are, they were lost. Therefore, this thing of greed or self-centeredness or sin got Him out of the way.

Look at that trio for a minute, for it is a very familiar company. You see it all down through the ages—a combination of ignorance, dogmatism, and downright sin. That is the reason they put Him to death. That is the reason they didn't want a good man going about doing good, and that is the reason the martyrs have died, and that is the reason that to this very hour the man or the woman who attempts to reproduce Jesus' life in the world now might as well make up his or her mind that he is going or she is going to meet with opposition, because we have with us in the world now this same familiar company—ignorance—vast proportions of us—how little do we understand of the religion of Jesus—take an ordinary congregation of good Christian people—how little do they understand of the ultimate meaning of religion? Dogmatism, intolerance. Did that pass away centuries ago? Or do we not have it about us in a very aggravated form, and is there not still greed and sin? I say, therefore, that if you are going to put into practice these conclusions which you reach in the light of evidence or facts and of principles, you better be ready to meet opposition, for it is going to come—it is going to come for exactly the same reason that it came to Jesus and to the good people who have tried to reproduce that life ever since. Let me be more specific. You go to the facts concerning race relations. You go to your record and get your principles. You decide that, in the light of the facts and principles, that you ought to take a certain stand on race relations, that you ought to treat Negroes different than they are treated by most white people, that the religion of Jesus means that you are to treat Negroes under all circumstances as sons and daughters of God, brothers and sisters of all people, each of them of infinite value, the least of them of more importance than the whole world of things; that before you cause one of these little ones to stumble and fall you better take a rock and tie it around your neck and drown yourself in the sea. You read that. You try to apply it. You see what I mean? You better get ready to take what comes if you want to do anything that is going to make any difference. Take this illustration. You read in the New Testament something about Jesus' condemnation upon those who rob others. You go and listen to that law of



woes: "Woe be unto you who devour widows' houses," "Woe unto you that live on the blood of others," "Woe unto you that outwardly appear all right and inwardly are whited sepulchres." You read that, and you get facts concerning situations in your own economic life—you discover that some people in your communities are living in comfort, others are living in luxury by taking advantage of poor people. You begin to lift your voice as Jesus did and say, "Woe unto you that devour widows' houses."

Take it in the realm we have been talking about this afternoon. You look at the idea. You decide that in the light of the teaching of Jesus war is a thing that is always unchristian. You make up your mind that you are not going to support it any more, that you are going completely to withdraw your approval from it in so far as you have any control, that you are going to begin lifting your voice against the whole system. You are going to take is-

sue with the very point. You do not propose any longer to give any active support to the settlement of disputes by the war system and, therefore, you do not propose to give any support to the preparedness of war. You make that known. You begin to talk against it. You need not think that you are not going to meet with opposition and, when the clash comes, if it does come, and you try this business of taking Jesus' religion seriously and love your enemies, you might as well be prepared to take the consequences. You know that this world of ours won't let you love your enemies if it can help it. There is not a community in this world that I know about of any size that will tolerate an individual who insists always upon loving his enemies. We don't want people to love enemies. Anybody who lived through the world war and had any contact with people who took a conscientious objection against war, and who refused to hate the Germans

ASSOCIATION OF BUSINESS MEN'S EVANGELISTIC CLUBS

August 12-13-14

From nine states delegations will come, representing something over 300 clubs with a membership running up into the thousands, organized with the sole purpose of leading men into a saving knowledge of Jesus Christ.

Headquarters of the Association are located at present in Atlanta, Ga., where reside its president, M. L. Thrower, and secretary, James Morton.

This will be the seventh annual convention, and the greatest attendance in the history of the Association is confidently expected.

They will come from Virginia and West Virginia on the north to Florida and Mississippi on the South, to talk together of the experiences of the past year, plan for the coming year, to listen to messages that grip the soul and cause to blaze afresh the fires of evangelistic zeal.

These annual gatherings of men, constantly at work in this common cause, have been occasions of the highest Christian fellowship and deepest inspiration.

In such a setting as Blue Ridge, and with such a purpose, surely this convention must prove a blessing to all who attend.



and refused to go out to kill them, will know that I speak the truth when I say that this civilization of ours does not want us to love our enemies. It is all right to love them so long as we do not think we are in any danger, but when the situation gets tense, to live Jesus' religion means that you have got to be willing to take the consequences. You can take it on your local campus. You can take it to your local church.. It is not going to do us any good, and it is not going to do the world any good, and it is not going to hasten the coming of the Kingdom of God if we are going to stop when opposition comes, and we might as well make up our minds now and get ready for it, for it will come in one form or another.

At this point the thought comes to one frequently, Well, isn't it a hopeless job, anyhow? Let's take the problem which is closest to us here. Most of us in this room are Southern born, most of us live in the South. My own people do, and I myself was born in the South. My grandfather was an old planter, with his slaves. My relatives fought in the Confederate army. We are a part of the South, which we love truly and dearly, but planted in the heart of the South is a problem. The problem of race—the problem of how white people treat black people. How in the world are we going to change it? When you think how deep-rooted are these prejudices, how many decades we have been getting this way, and how almost universal this attitude is. When you think how feeble and few are the voices that are being lifted against the pagan attitude that most of our people have toward the Negroes, you just wonder if it is not an ultimately hopeless undertaking.

You take this pagan economic organization. Here we are, with everywhere about us the processes of life carried on on a basis of the law of the jungle—every man for himself. It is a pagan economic order—not the kind of order that we will have when the Kingdom of God comes up on earth, but an order that, in almost every respect, violates those essential elements. But what in the world can an individual do about it? You feel so small before such a task.

Or take this problem of war. What can a little person, one person, do in the face of so big a task as

getting people to live together without going to war? You can take any one of the outstanding problems, any one of which is enough to make us despair, and when you put them all together and think we have got to solve them all at the same time and that the time is limited, that we do not have a century at our disposal, we have got to do it with speed, it is no wonder in the light of that kind of situation that an individual says, What can I do in the face of this kind of a world? Well, it is comforting to me to remember that that is exactly the way Jesus felt. Do you know that is the way He felt? The record tells us so and leaves us in no doubt. If you could enter sympathetically into an understanding of those last hours of Jesus' life, you would be amazed. You would be amazed at what you would discover. There was Jesus at the end of His life. You see, in that hour there came to Jesus, as it has come to every great man or woman who has attempted to bring in a new world the over-powering fear that maybe after all God didn't care, and maybe after all it was all in vain. "My God, why hast thou forsaken me?" Well, it is always reassuring to go back and discover that in spite of that kind of feeling, Jesus hung grimly on, and in His hanging on made all the difference that His life has made in this world. If He had not kept on hanging there in the face of that doubt, He never would have been the world's Redeemer and Teacher and Savior. There is this to be remembered: that in spite of the fact that we are weak individuals, nevertheless, within us are undeveloped resources and potentialities of which we do not even dream are implanted within every man and woman of us. These powers are to become like God created in the image of God, capable of becoming Godlike, hidden resources there waiting to be realized. And the most comforting fact of all in the face of these problems is that the same God stood by Jesus in His moments of agony that is here now ready to do for us what finally He did for Jesus, giving Him the victory. It is the same God, and in us are those potentialities which caused Jesus to exclaim, "Greater things shall ye do." You see, we are not sufficient for these tasks except as we have these latent undeveloped resources of power turned loose upon the world, and that raises the question with which I close.



DEVIL'S HEAD AT CHIMNEY ROCK

"America's Greatest Scenic Playground Resort"

If at Blue Ridge or in North Carolina, do not fail to see Chimney Rock! It is within a few hours from Blue Ridge and over wonderful motor roads and through unexcelled mountain scenery.

How are we going to find these resources? How are we going to get these resources released on the world? Here we are, weak and feeble individuals. How can we become strong and sufficient for a task like this? In other words, how can we find that companionship with God, and how can we get access to these resources of power which enabled Jesus to do these mighty works? At least there are these ways. How did Jesus get His power? How did He get the power to hang on when it looked as though everything were lost? He preached these wonderful words of life. He did these deeds of mercy and kindness. They had spurned Him. There He was with His blood oozing out. Where were His disciples? One of them had betrayed Him. One of them had sworn with terrible oaths that he did not know Him. The others had fled away, and there He was dying the death of a criminal upon the cross, alone and defeated, but He hung on because even then there came to Him the consciousness of the presence of God and the power of God, and He cries unto the end, "Into thy hands I commit my spirit." Now, how are we going to get that kind of thing? Jesus got it this way, if we can judge by the record. In the first place, He kept very close to human need. He was always with people who were in trouble. He was always seeking to help people who were in trouble. He was ever conscious of human need. No man or no woman ever seeks to find God except where that man or that woman is willing to keep ever in the presence of need and dedicate oneself to the task of ministering to that need. In other words, to become a burden bearer. If one wants to find God, the way to do it is to undertake a task of helping somebody else or creating an impossible task and accepting great things for God, and somehow the very attempt to carry through will lead one into these deep serious roads of power.

The second thing is this. He not only kept close to human need and bore these human burdens, but every now and then He drew apart to get quiet. Nothing is more significant in the whole gospel record than the frequency with which we are told that Jesus went apart. A great while before day, all night long in the presence of every great crisis, before every great choice, the record tells us that He went apart and got quiet. And in the quietness of



those hours of withdrawal, He communed in spiritual friendship with God. He listened and He talked, and out of those moments of withdrawal came the hours of victory. You cannot understand the life of Jesus if you overlook the frequency with which He withdrew, and no man through the ages has gotten down deep into the meaning of life and has released those powers of God and spiritual life who has not taken this same thing—moments and hours and days of withdrawal. When we get away from people, get away from all the noise and hurry of life, get away and get quiet in the presence of God. If there is anything that this Western world

of ours needs, if there is anything that these college students of our day need, it is this business of withdrawing and getting quiet. The secret of spiritual growth is to be found here in keeping close to need—undertaking a task that is an impossible task, and then getting away from it—and then come back to it, and then get away from it, the process of bearing burdens and withdrawing to replenish one's resource of power.

There is a third thing that Jesus did. He gathered about Him an inner circle of friends. There is spiritual power in fellowship. There is no accident about the fact that Jesus gathered twelve about

SIXTEENTH YEAR

OF THE

Southern Summer School of Young Men's Christian Associations

The sixteenth year of the Blue Ridge Summer School for Young Men's Christian Association Secretaries opens July 19. This session, always the center of inspiration and broadened view, of fellowship and new understanding of better methods, has steadily sought to overcome the limitations of a short period of two weeks by giving increased attention to its faculty and methods of teaching.

There are two outstanding advances in the 1927 school arrangements. At their mid-year meeting, the Deans voted to place all courses on an elective basis. This means that any student, upon consultation with the Dean of his department, may elect any course given by the school. In this way the particular needs of each secretary, as they relate to his immediate task, can be more fully met.

The second innovation is in the provision for an Integrated Course in Boys' Work. This course is based on the idea that all of the men engaged in boys' work, regardless of their experience, need to secure information of the educational principles which underlie all our effort. At another period the department will be grouped on the basis of special interests or major problems. These have been discovered by a preliminary study from the men who will attend. A final period in two sections, of demonstrations of all types of group activity, and an advanced seminar complete the outline.

As strong a group of leaders and speakers as ever participated in a Blue Ridge Summer School is scheduled for this year. Just to list their names is guarantee of effective class work and stirring inspiration.

President Wm. J. Hutchins, of Berea College, and Dr. John L. Hill, of the Southern Baptist Sunday School Board, will speak at the vesper services. President Hutchins will speak the first Sunday morning, and Dr. E. M. Poteat, of China, the second Sunday. Sunday night, July 24, at vespers, Mr. E. S. Turner, of Manila, will speak.

In the teaching staff are found: Dr. Geo. L. Robinson, McCormick Theological Seminary; Dr. John Brown, Jr., National Council, Physical Department; Mr. Geo. K. Roper, Jr., National Council, Transportation Department; Dr. Will W. Alexander, Interracial Commission; Dr. Josiah Morse, University of South Carolina; Dr. Henry N. Snyder, Wofford College; Mr. R. L. Dickinson; Dr. Howard W. Odum, University of North Carolina, and many other specialists in phases of Association service.



Him. It was not just by chance that He selected the three—it was an essential means of gaining power. He had to have fellowship and companionship with God and His disciples. You and I want power and want to know God in the meaning of life, and if so, we have got to do that same thing—get into intimate fellowship with a group of intimate fellows.

Fourth. We can live in the presence of the great ones of the earth, those who have lived, and those who are now living. I mean to say we can inspire ourselves by living in the presence of those who have lived this life. That, to my mind, is the significance of living day by day in contact with the record of the life of Jesus—just saturate ourselves and keep ourselves saturated with the life of Jesus. Find ourselves living day by day with our minds vividly conscious of how Jesus lived and the reading of the great ones who have followed Him. That, I believe to be one of the sources of finding and keeping spiritual power. There is one thing else. If we are going to find the power that we need to put into practice these teachings of Jesus, we have got to

find God, and one of the essential conditions of finding and knowing God is the acceptance of that challenge of Jesus. "If any man would come after me, let him deny himself and take up his cross and follow me." In my opinion, as I observe life, and in my own experience, there is no way whereby any person can enter into the deepest fellowship with God or can have released these latent boundless capacities except by accepting that challenge, taking up one's cross. What does it mean? Well, of course, it means if any man would come after me, let him live the way I live. I have taken up my cross. I have borne it. What does it mean to take up a cross? Well, certainly it does not mean to take up a wooden thing. Certainly it is not a symbolic thing. It means taking up the way of life that was lived by Jesus. It means to look up to God as Father and all men and women everywhere as sons and daughters of that one Father, all of humanity as members of one family—no division or basis of language, or race, or class, or creed, none of these artificial barriers that have any weight with

WOMEN'S FORUM

MRS. L. R. REYNOLDS

A new and most interesting feature of the Southern Summer School is the Women's Forum, which was begun last summer under the able leadership of Mrs. L. R. Reynolds.

The forum is open to all the women attending the summer school. Its primary purpose is to ascertain the various problems that confront the wives of Y. M. C. A. men and to define more clearly their relationship to the work. Practical subjects such as the following were discussed:

"What is expected of a Y. M. C. A. secretary's wife?"

"Why do some Y. M. C. A. men fail?"

"Making both ends meet financially."

"Does prayer help?"

This year a still more interesting program has been planned—a copy of which will be sent to the wife of every Y. M. C. A. secretary—and it is hoped that every woman who comes to the Southern Summer School will plan to take advantage of this opportunity for help and real inspiration.



God. One Father, all humanity children of that one Father. And of course, since that is so, each child in God's household is of infinite value. That is, that in this kind of family there is no place left for hatred and contempt, no place for these habits and attitudes of revenge or retaliation. But also to live, we ought, as members of a common household in the spirit, have the family virtues, that is, understanding, sympathy, love, forgiveness, and service, and sacrifice, and we ought always to live that way under every circumstance toward every member of God's household. We are to love not the good alone, not the righteous alone—the challenge of Jesus is to love your enemies, do them good, bless them, pray for them. We are to forgive not once,

or seven times, or seventy times seven times, but to live always in the spirit of forgiveness. We are to seek to overcome evil by doing good, we are to look upon these family virtues as being the powerful way of overcoming evil. We ought to take up the cross to live the way of life of Jesus. We are in the struggle against wickedness and righteousness, but the way of the cross means that we will live according to the family religion of God, and we will live that way all the time under every circumstance, and we will take the consequences. "If any man or woman would come after me, let him deny himself, and take up the cross and follow me." The same God who gave Jesus the victory is ready to give us
(Continued on Page 15)

STATEMENT REGARDING INDUSTRIAL CONFERENCE



N this day of "so many meetings," an annual conference must be "different" from the usual type of gathering if it is to maintain vital interest and justify its existence.

The Conference on Human Relations in Industry, held for the past seven years at Blue Ridge, North Carolina, has evidently achieved this distinction, and for this reason interest in this conference has been annually cumulative. The conference has grown from year to year until it is now thoroughly representative of the industries of the South. It is made up of delegates from the textile, steel and iron, furniture, lumber, paper and pulp, mining, shipbuilding, and railroad industries.

The conference also represents a true cross-section of Southern industry, as it includes officials, managers, engineers, superintendents, foremen, workmen, employment and personnel directors, teachers and social workers, and secretaries of the Young Men's Christian Association.

The Eighth Annual Conference will be held at Blue Ridge, August 5 to 7. Indications are that it will be the largest conference yet held. A number of outstanding industrial leaders and speakers of national reputation have already agreed to take part in the program. Among these are:

E. S. Jouett, vice-president of the L. & N. Railroad, Louisville.

Chas. R. Towson, Deering Milliken Co., New York City.

L. P. Alford, editor-in-chief of *Manufacturing Industries*, New York City.

Sam Grafflin, religious work secretary of the Y. M. C. A., New York City.

Leslie J. Shannon, vice-president Stockham Pipe & Fitting Company, Birmingham, Ala.

F. Gordon Cobb, general manager and vice-president Lancaster Cotton Mills, Lancaster, S. C.

Dr. Henry M. Edmonds, pastor of the Independent Presbyterian Church, Birmingham, Ala.

A Pageant Presented at the Initiation Ceremonies of the Blue Ridge Working Staff, June 11, 1927

Enter: The Spirit of Blue Ridge (a veiled girl)—

I am the Spirit of Blue Ridge. I bring with me the breath of the forest. I dwell under the shadow of the eternal hills. I bear a thousand wild flowers as my offering to those who love beauty. I offer a thousand quiet spots to those who love meditation. (Lighting the fire.) At my hearth I have welcomed many thousands of college men and women, and on each one I have breathed my blessings. As the flame of this fire mounts toward the sky may our aspirations ascend upward toward our God.

My house is the home of friendly folk, and my children are the guardians of all those who come to partake of my hospitality. My children, come hither!

Enter: Four girls dressed in white—

First: I am the spirit of Industry. My desire is that my hands may minister to all those who need my service. Gladly and joyously do I give myself to those who come into our home. There is no task too lowly for me to do, provided it will make someone more comfortable or happy. Our Master once said: "Lift the stone and thou shalt find me, cleave the wood and I am there." Thus he dignified all labor. In doing my daily task, I light my torch at the fire of the Spirit of Blue Ridge.

Second: I am the Spirit of Religion. In the grandeur of the hills I see God. In the singing of the brooks, I hear His voice. The quiet of the woods speaks to me of Him. I am the consolation of those who are sore hearted. I am the strength of those who are weak, I am the companion of those who are lonely, I am the tie that binds man to man, and man to God. I also light my torch at the fire of the Spirit of Blue Ridge, and I add my light to the path of those who are seekers for truth and life. (Lighting his torch.)

Third: I am the Spirit of Humanity. I come to give value to those who live in the obscure places. I plead the cause of those who are despised. I come to make known the worth of all of God's children. I come to bring good will between men. I love all, I believe in all. I will hate or despise none. I also light my candle at the fire of the Spirit of Blue Ridge (lighting his torch), and as it burns brightly, may it help us to see good in every man.

Fourth: I am the Spirit of Knowledge and of Truth. My soul is restless to know the mysteries

which God has placed all about us. My mission in the world is to help men and women to see the wonders of God's universe. It is mine to give courage to the timid and shrinking. I come to say that all truth is of God, and no truth can be other than helpful. It is mine, therefore, to lead by the hand those who are sore afraid as we open one by one the silent doors of truth. I also light my candle at the fire of the Spirit of Blue Ridge, and as it blazes aloft may it light the way for the feet of all searchers for truth.

The Spirit of Blue Ridge:

These, my young friends, are my children. We dwell together in this lovely mountain in peace and harmony. You have come hither seekers for life, and these, my children, shall be your guides. But before we start on our journey, I wish you to look upon and know those seekers for life who have long dwelt with me.

(Come forward each group representing each year, saying:)

For twenty-one years I have lighted my candle at this sacred shrine. It has never yet failed to throw light upon my pathway. May I never do anything to make this flame burn less brightly or to prevent its shedding a true light upon the path of those who walk by my side.

(Each group draws near and one representative lights the candle, saying the above.)

The Spirit of Blue Ridge to her children:

And now, my children, will you not provide each of these my newest friends with a torch (each one handed a torch). And now, I ask my new friends to come one by one and light their candles at this fire. May it ever burn brightly as a lamp unto your feet and a light unto your pathway.

(At this time the quartet sings.)

Now, 'neath the silvery moon
Our hearts are glowing.
Over the mountain side
Soft winds are blowing.
Here balmy breezes blow,
Pure joy invites us,
And as we come and go
All things delight us.



CHORUS

Hark, how the bugles blow,
Joyously calling us.
Beautiful Blue Ridge,
Beautiful Blue Ridge.

Where from the Southland
We come to work and play,
Seeking to know the truth
Our lives enriching.
We come with open minds,
Hands that are willing,
Our spirits catch the gleam,
Beauty of service.

CHORUS

Hark, how the bugles blow,
Joyously calling us.
Beautiful Blue Ridge,
Beautiful Blue Ridge.

The Black Mountain Country Club and Golf Course



We are glad to announce to our friends who will be coming to Blue Ridge this summer that Black Mountain—only three miles distance from Blue Ridge—now has a good nine-hole golf course. We are also glad to announce that the course will be open to all those who will be visiting Blue Ridge during the summer.

A WAY OUT

(Continued from Page 13)

the victory now. "Greater things than these shall ye do," provided we take up our cross and follow Him. What can we do? We can get the facts, we can understand the principles, we can judge the facts in the light of the teaching of Jesus, and we can pass judgment, we can put our own convictions into practice, changing our own personal conduct, changing the public opinion, and thereby changing social institutions. We can do it if we are willing to take what comes, and we can put ourselves in the position where we will be strong enough to take what comes if we will find God as Jesus found Him, by living close by, bearing the heavy burdens of sin and pain and misery of those about us, by gathering about us a little group of followers after truth and after God, and living in sweet fellowship with the group and by living ever in the presence of the great Teacher and Master of our lives, saturated with His presence and being willing to dedicate ourselves to that way of life. By taking up our cross and following Him.

Some of the Speakers and Leaders Who Will Be At Blue Ridge During the Summer

DR. JOHN A. HUTTON	Glasgow, Scotland
DR. W. J. HUTCHINS	Berea, Ky.
DR. GEO. L. ROBINSON	Chicago, Ill.
DR. HOWARD W. ODUM	Chapel Hill, N. C.
DR. HENRY N. SNYDER	Wofford College, S. C.
MR. FLETCHER S. BROCKMAN	New York City
DR. JOSIAH MORSE	University of S. C.
DR. JOHN L. HILL	Nashville, Tenn.
DR. M. ASHBY JONES	St. Louis, Mo.
MR. SAM GRAFFLIN	New York City
MR. E. S. TURNER	Manila, P. I.
DR. W. W. ALEXANDER	Atlanta, Ga.
DR. S. C. MITCHELL	Richmond, Va.
DR. E. M. POTEAT	Lately of China
DR. E. H. RAWLINGS	Nashville, Tenn.
BISHOP THEODORE D. BRATTON	Jackson, Miss.
MR. CHAS. R. TOWSON	New York City
MR. LESLIE J. SHANNON	Birmingham, Ala.
DR. O. E. BROWN	Nashville, Tenn.
MR. E. S. JOUETT	Louisville, Ky.
MR. L. P. ALFORD	New York City
DR. HENRY M. EDMONDS	Birmingham, Ala.
DR. AND MRS. JOHN L. LOBINGIER	New York City
DR. J. B. MATTHEWS	Nashville, Tenn.
DR. CHARLES R. ZAHNISER	Pittsburg, Pa.
DR. J. L. KESLER	Nashville, Tenn.
DR. E. C. CRONK	Philadelphia, Pa.

SPECIAL RAILROAD RATES

In a previous issue of the VOICE we published a statement about reduced railroad rates. For the information of those who are planning to visit Blue Ridge this summer, we are hereby indicating the best rates that can be secured for the season of 1927. In Column "A" are the *round-trip summer tourist fares* in effect from May 15 to September 30. Stop-overs will be allowed on these tickets at all stations on either the going or return trip or both.

In Column "B" are the *round-trip special excursion fares*, which will be in effect to Black Mountain from practically all stations in Southeastern territory. However, these special excursion tickets will be on sale only on June 13 and 23, July 13 and 22, and August 5 and 19, and will be limited to twenty days in addition to date of sale. Furthermore, *stop-overs will not be allowed on these tickets*. For these special excursion fares write us at Blue Ridge for the round-trip identification certificates.

The following railroad stations indicate some of the places where our people come from. These are enough to suggest the saving which one may make in purchasing either of these two round-trip tickets.

FROM	BLACK MOUNTAIN		FROM	BLACK MOUNTAIN	
	"A"	"B"		"A"	"B"
Cincinnati, O.	\$25.65	\$17.00	Mobile, Ala.	36.00	23.49
Lexington, Ky.	20.80	13.97	Montgomery, Ala.	25.75	17.05
Louisville, Ky.	24.45	16.24	Atlanta, Ga.	15.65	10.75
St. Louis, Mo.	28.85	25.71	Macon, Ga.	20.70	13.92
Memphis, Tenn.	27.15	21.54	Jacksonville, Fla.	28.10	18.74
Sheffield, Ala.	24.40	16.22	Savannah, Ga.	18.55	12.57
Chattanooga, Tenn.	14.85	10.24	Charleston, S. C.	17.85	12.14
Knoxville, Tenn.	8.45	6.26	Columbia, S. C.	10.45	7.49
Bristol, Tenn.	11.15	7.95	Charlotte, N. C.	8.30	6.18
Attalla, Ala.	19.85	13.39	Goldsboro, N. C.	17.60	11.96
Birmingham, Ala.	23.05	15.39	Raleigh, N. C.	14.85	10.23
Tuscaloosa, Ala.	26.30	17.40	Norfolk, Va.	24.90	16.54
Meridian, Miss.	31.85	20.88	Richmond, Va.	21.05	14.13
New Orleans, La.	38.20	28.17	Lynchburg, Va.	16.60	11.34
			Washington, D. C.	26.55	17.56

LEE SCHOOL GETS HIGHEST RECOGNITION

Lee School has closed its first year with entirely gratifying results, and the promise for the next year is very encouraging. Already three-fourths of the old boys who are eligible to return have enrolled for next year, and new ones are also enrolling, while inquiries for catalogs are so numerous that the office is being taxed in its effort to reply to the inquiries.

As was to be expected, the State Commission has placed the school on the accredited list. As this had been preceded by recognition from a number of the leading universities a year ago, and was a foregone conclusion, the announcement may hardly be regarded as news.

The enthusiastic reception that has been accorded the school by colleges like Duke, Vanderbilt, and Washington and Lee, gives proof of the confidence it has inspired. Dean W. H. Wannamaker, of Duke, voiced his sentiments in his address at the commencement just closed. Encouragement from such sources is assurance that the institution is filling a long-felt want.

A strong faculty has been made stronger for next year. It is the outstanding feature of the school that every man in the staff is a specialist in his field and a man of long and successful experience.

Remember its motto:

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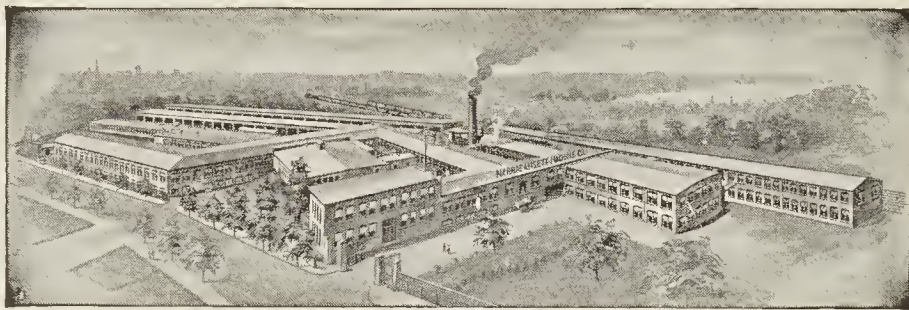
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